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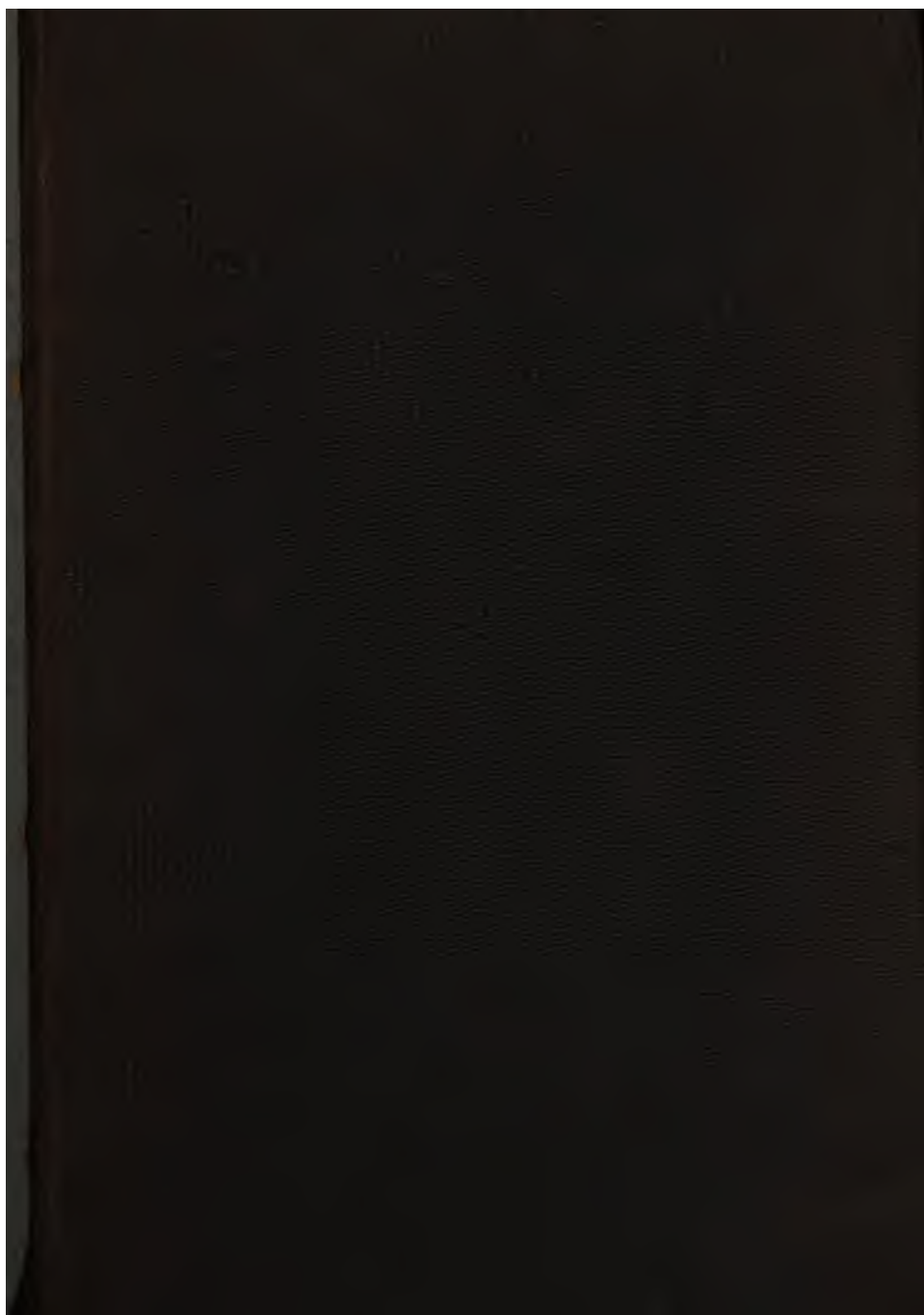
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THE
GUIDE TO HOLINESS,
AND
CLASS-LEADER'S MAGAZINE.

EDITED BY
JOHN BATE,

AUTHOR OF "AIDS TO THE SPIRITUAL LIFE," &c., &c.

VOL. I.

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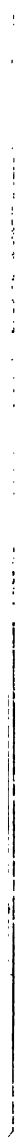
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PREFACE.

IN closing the first volume of this serial, we would express our gratitude to the Contributors and Subscribers who have sustained it through the year. We have the assurance that so far as it has circulated it has been made a blessing to its readers; and we trust that in the ensuing year it will meet with a more extensive patronage, and be made tenfold more useful to the lovers of holiness, in helping them to realise their high calling in the Gospel of the blessed Redeemer.

Ely, November, 1870.

J. B.



THE
CLASS-LEADER'S MAGAZINE
AND
GUIDE TO HOLINESS.

JANUARY, 1870.

THE GREAT NEED OF THE CHURCHES.

THE Churches are never wanting inspectors, whose main business it is to find out their defects and necessities, and who at the same time are blind to their own personal shortcomings. Such inspectors are to be found both within and without the Churches. There is one, who from his inspection pronounces that "the Churches have need of more ministers to preach the Gospel to the heathen at home and abroad." A second, after having made his inspection, says, "The Churches have need of more places of worship to accommodate the multitudes who, as sheep, wander without a fold." A third says, "The Churches have need of an increase of their funds by which to sustain their ministers more respectably, and to furnish means for the further extension of Christianity among the masses of the civilised and heathen parts of the world." A fourth declares, "The Churches have need of more education, self-denial, earnestness, and pastoral care in the ministry."

We do not say that these expressions are without truthfulness. We are inclined to give our unqualified assent to them; but we think (and we hope that we shall not be accounted censors, or *affected*, when we utter our thoughts) that the one great need of the Churches in these days is **HOLINESS**. This is the great

need of the *ministry*, of the *laity*, of the *literature*, of the *means* and *ordinances*. The Churches, in all these and other departments of their entire whole, have need of the sprinkling of the Blood of the Covenant, and the Divine inscription upon them, *Holiness unto the Lord*.

A brief review of the condition of the Churches in relation to this subject, will show the correctness of our opinion. Look at the *worldliness* which, as an epidemic, spreads its blighting influences over the minds, and hearts, and lives of all classes within them. Look at the *pride* in dress, in household furniture, in social rivalry, in daily conduct and spirit. Look at the love of ease and self-indulgences; at the indiscriminate unions in marriages, in company, in business; at the kind of pleasures which are sought—the dance, the ball, the theatre, &c.; at the class of *literature* which is most desired and patronised; at the lukewarmness in the means and institutions of Christianity, but the *enthusiasm* in business and in politics; at the comparatively small benefactions which are bestowed upon religious and charitable objects, but the unrestrained and unlimited outflowings upon personal, family, and worldly gratifications; at the glaring neglect of the week-night services, but the punctual attendance to pleasure parties and mercantile engagements; at the money expended upon the erection of splendid places of worship, corresponding more with the pomp and exhibitions of halls of art, or the performances of Romanism, than with a house for our God, and the simplicity of His worship and Gospel; at the methods adopted for securing what are called “great preachers” and “good positions”; at the diligent and earnest attention given to the secular affairs, rather than to the spiritual and holy; at the jealousy exercised over the ritual and ecclesiastic, more than over the spirit and power of the truth of God; at the ambition for the scientific, the philosophic, and the literary, rather than the Scriptural, the holy, the experimental, and the practical; at the variety of subterfuges which are raised against entering into the fellowship of the saints, and the desire to secure almost *any form* rather than that which shall probe the heart and deal *with the experience*; at the conspicuous absence of holiness as a *subject of preaching and earnest inquiry*.
The existence of these things in the Churches, to such a

lamentable degree, bespeaks their great need. Were the apostles again on the earth, they would repeat with redoubled power, if possible, their utterances of warning which already we have amongst us. Certain portions of their epistles, bearing upon the evils of the Churches to which they wrote, and the charges to remove them, are strikingly apposite to the Churches of the nineteenth century ; and we want a thousand Pauls, or Luthers, or Wesleys to come and enforce them under the co-operation of the Almighty Spirit.

The spread of Scriptural holiness through the ranks of the ministry and membership of the Churches would level all the hills, and raise all the valleys, and make smooth all the rough places which are now their deformities. Under the enlightening, elevating, purifying, inspiriting influences of this Divine element they would wake from their lethargy, put on their beautiful garments, and in their holy might go forth to accomplish their respective missions with more signal and glorious success. Their preaching would be more plain, more evangelical, more earnest, more practical, more triumphant as the power of God unto salvation. Their means and ordinances would be more numerous, attended, more spiritual in their nature, and more blessed in their effects. Their membership would be more loving, united, active, progressive. Their finances would be more flourishing and satisfactory. There would be less worldly rivalry, envy, and evil speaking in relation to each other. The ambition to do good would exceed the ambition to occupy pre-eminence. Minor differences in discipline, in doctrine, in ecclesiastical orders, would be swallowed in the powerful union of the Spirit, holding fast the saving truths of the Gospel. They would unanimously agree in recognising the great Head, and in recognising each other as occupying a legitimate place in the one great body. They would be distinguished now as the primitive Churches were exhorted to be, by love, unity, faith, self-denial, liberality, suffering for Christ, boldness in confessing Him, purity. The combination of these would give them a brilliancy and power of light, which would dazzle the eyes of sceptics, and as the great orb of the heavens, illumine the dark world around. *The words of the great Teacher would be verified more palpably and widely than they have ever been—"Ye are the light of the world."* *The*

various figures of Scripture to set forth the united Churches of Christ, would significantly be realised ; the salt of the earth—a city set on a hill—a light on a table—the leaven—the net—the household—the temple—the building—the vineyard, &c. Then would the Lord's house be established on the top of the highest mountain, according to prophecy. No longer in the vale of worldliness, carnality, pleasure, sloth, under the clouds of reason, or surrounded with the mists of unbelief, and entrammelled with the barriers of doubts, it would stand high up in the deep serene of the pure heavens, where angels would be more frequent visitants, and God Himself would make His rest there glorious. Instead of the Church then being confounded with the world, a wide distance would intervene, and whoever from the world in the vale would enter the city on the hill, must pass *from* the one to the other, must *ascend* from the fogs, the clouds, the confusion of the valley, and pass *up the hill*, and enter *through the gates*, and thus become *legitimate, naturalised* citizens. O that the everlasting arm of Almighty Holiness may be stretched out and laid underneath the Churches, and lift them as one to this mountain of the Lord !

The pages of this Magazine will be devoted to such topics as will be considered a help on the human side to the accomplishment of this object. And it is hoped and prayed that thousands who shall read may, under the Divine blessing, be led to personal consecration of heart and life to this ONE THING NEEDFUL.

THE EDITOR.

THE COMMUNION OF SAINTS.

THE most wise and benevolent Author of Nature has formed all His creatures propitious to the social life. This is obvious in the whole scale of beings, from the minute insect, to the most enormous animal. The sportive shoals in the deep, the cheerful tribes of the air, the peaceful flocks *in the field*, and the voracious beasts of the forest, are all *accessible to the delightful charms of society*, and the happiness ~~and~~ *pleasure it affords through every stage of life.* The human

species, whether in a savage or civilized state, impressed by instinct, and impelled by necessity, have formed themselves into political, commercial, or benevolent associations; each member contributing its part, has added to the happiness of the whole. Society, however, is no where so advantageously experienced as in the Church of God. Here it is less incommoded with moral evil; and here it is replete with virtue, and secured by ties of eternal moment. Each of its members are called to be one with Christ, as He is one with the Father; and being members of His mystical body, they have fellowship one with another: and, therefore, of all blessings, next to the enjoyment of God, the communion of saints is to be preferred. Its origin is from heaven, and its obligations divine. That it is not of human institution, is apparent from the earliest pages of the Gospel history. Here we see the Redeemer distinguishing by baptism the sincere and the penitent from the crowding multitudes; we see Him delegating the apostles to teach and baptize all nations; and we see the apostles everywhere forming societies, and finally delegating their authority to elders, that the discipline and order of Christ might be preserved to posterity in its original form.

As it is solely of the mutual communion of these Churches, which I propose to consider in the following pages; and, as the communion here contended for was never maintained but by Christians of real simplicity and genuine experience; I would wish to remove the idea of novelty from the reader, by adducing some specimens of its history, and to conciliate his affections by the sanction of ages.

With regard to the instituting and promoting of mutual communion, it is with the utmost satisfaction we review the assiduity of the original founders of Christianity. They were not contented with instructing the multitude in public; but made the most affectionate enquiries concerning the faith and piety of their more immediate followers. The penitent Jews, who were admitted to the baptism of John, confessed their sins, and each received advice as his case required. To some, who applied to the Lord Jesus for corporeal relief, it was said: "Believe ye that I am able to do this?" To another, "Dost thou believe on the Son of man?" and to the apostles, "Whom say ye that I am?" The case of *Peter* is peculiarly to our purpose: three times he had denied his *Master*, and three times it was repeated, "*Simon, son of Jonas lovest thou me?*"

The apostles, in acquiring a thorough knowledge of the spiritual state of all their disciples, imitated the benevolent example of their Lord, and followed the directions of the Holy Spirit. Philip said unto the noble eunuch, "Understandest thou what thou readest?" And when the discourse had so far convinced his judgment, that he proposed himself as a candidate for baptism, Philip said again, "If thou believest with all thy heart, thou mayest?" So, likewise, to the twelve whom Paul found at Ephesus, who had received the baptism of John, it was his first enquiry, "Have ye received the Holy Ghost since ye believed?" In this city he bestowed a larger proportion of his labours than in any other; one while teaching in public, and another from house to house. And, as our blessed Lord had many things to disclose to His disciples in private, which neither the understanding nor the heart of the multitudes were prepared to receive, so the apostle had families to instruct in private; he had the tempted and distressed to support and comfort; he had the offenders to admonish; and he had to learn the spiritual state of all the Church, by conversing with them in convenient parties. These happy toils and social delights were so endearing to him, that they seem to have been the principal enjoyment he promised himself, from his intended visit to the saints at Rome, whose faith and piety were celebrated throughout the world. "I long to see you," says he, "that I may impart unto you some spiritual gift to the end you may be established; that is, that I may be comforted together with you, by the mutual faith of both you and me."

As the apostle was active to establish mutual communion in all the Churches while present, so he was importunate in his letters, that they should preserve it in his absence. He impresses it on the Hebrews as the safest way to avoid the evils of sin and the terrors of punishment, "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God; but exhort one another daily, while it is called To-day; lest any of you be hardened through the deceitfulness of sin. Let us consider one another, to provoke unto love and to do good works; not forsaking the assembling of ourselves together, as the manner of some is; but exhorting one another; and so *much the more as ye see the day approaching.*" It is as a preservative against the same evils, that mutual communion is recommended to the Thessalonians. "Wherefore comfort yourselves together, and edify one another, even as also ye do." The most

effectual method of doing it, is more particularly expressed in the epistle to the Colossians, "Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord." So also in St. Jude: "But ye, beloved, building up yourselves in your most holy faith, praying in the Holy Ghost: keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life."

Since the apostolic age, whenever there has been a revival of pure religion, there has also been a revival of mutual communion; and wherever there has been a declension of religion, mutual communion has declined in proportion. But being a private exercise of devotion, which the faithful cultivated among themselves, less has been said of it in writings intended for the public eye.

From the numerous instances of mutual communion, promoted by our English parochial clergy, before the Act of Uniformity, a specimen is selected from the *Media* of Mr. Isaac Ambrose, sometime minister of Preston, in Lancashire. "Christians," says this judicious divine, "must drive an open and a free trade; they must teach one another the mysteries of godliness. Tell your experience; and tell your conflicts; and tell your comforts. As iron sharpeneth iron, as rubbing of the hands maketh both warm, and as live coals maketh the rest to burn; so let the fruit of society be mutually sharpening, warming, and influencing. Christians should also bewail their failings, infirmities, deadness, coldness, narrowness, and unprofitableness, one to another; to see whether others have been in the same case; what course they took; and what remedy they procured. Many souls may perish through too much modesty and reserve. In the prophets' time, when proudscorners talked vainly, and did what they list, then they that feared the Lord spake often one to another. No doubt, they spake of God, of His counsels, and of His works and ways; of His providence and goodness, and of the baseness of atheistical thoughts. Would Christians thus meet and exchange words and notions, they might build up one another; they might heat and inflame one another; and they might strengthen and encourage one another, as the brethren did St. Paul. And have we not an express command for this duty of conference? "Thus shall ye

say every one to his neighbour, What hath the Lord answered : and, What hath he spoken." Jer. xxiii. 35.

About the year 1677, the awakening sermons of Dr. Horneck and Dr. Woodward, together with the morning lectures of Mr. Smithies at Cornhill, were eminently owned in the conversion of many young men. "These," says Dr. Woodward, "soon found the benefit of their conferences one with another, by which (as some of them told me with joy) they better discovered their own corruptions, the devil's temptations, and how to countermine his subtle devices, as to which each person communicated his experiences to the rest."

It is worthy of remark, that in most revivals of religion there has seldom been much persecution, till the wicked recovered from their amazement, and saw their neighbours reproving them by instruction and example. So it happened to these societies. Early in the reign of James II., when the Court was crowded with papists, through the misrepresentations of some suspicious persons, or false brethren, they so far were exposed to its jealousy as to be obliged to substitute the name of *club* for that of society; and to remove from their beloved retirement to a room in a coffee-house. Thus, while they employed the wisdom of the serpent, they retained the innocence of the dove. A second storm also fell upon them from the Bishop of London; but when his lordship became better informed, he spake of them in very favourable terms: so also did the Archbishop Tillotson.

Instead of scattering them, these persecutions served only to invigorate their faith, to unite their hearts, and to purify them from the lukewarm and less affected members. They survived every assault, till the death of their worthy pastors; but when the shepherds were removed, their sheep were scattered.

(*To be continued.*)

EMINENT CLASS-LEADERS.

No. I.—MR. RICHARD GATE (*of Penrith*).

ABOUT a year after Mr. Gate began to preach, he was (in 1808) appointed a Wesleyan Class-Leader, an office he *continued up to the time of his death in 1866.*

It is the duty of a leader "to see each person in his class once a week at least, in order to inquire how their souls prosper, and to advise, reprove, comfort, or exhort, as occasion may require," and this duty Mr. Gate endeavoured faithfully to perform for nearly sixty years. He was strongly attached to the class-meeting, and he used frequently, and especially in his old age, gratefully to speak of the benefit he had derived from it.

As a Class-Leader, Mr. Gate deeply felt the responsibility of his position, and he made careful preparation for the important duty of instructing, exhorting, and warning those committed to his care. He was regular in his attendance at the class, never being absent except when unavoidably detained. He so arranged his business engagements as that they might not interfere with his duty as a leader, for he was too conscientious to hold any office in the Church without paying due attention to its requirements. His members therefore could depend upon his being present; thus his profession of attachment to this means of grace was verified by his practice. By precept as well as example he encouraged their regular attendance, knowing that occasional neglect was too often followed by habitual neglect of the class-meeting.

When this means of grace becomes distasteful either to leader or members, it is generally the result, and not the cause, of the neglect of it.

Mr. Gate's exhortations to the class were earnest and faithful; he spoke as one who felt the importance of religion, and it was evident that he was in earnest about his own salvation, and that of each of his members. His manner was kind and encouraging, and he ever manifested deep sympathy with the timid and sorrowing. One of his members, who had received his early training in the Established Church, writes concerning him, "As my Class-Leader, I testify gratefully to what I considered especially kind notice and attention, tending much to the removal of prejudice, and replacing it with warm attachment." And there are many others who will ever gratefully remember the kindness and encouragement received from him, and without which they had fainted by the way, or grown weary in well doing.

His exhortations, like his sermons, were rich with Divine truth, generally containing some portion of Scripture suited to the varied wants of his members. In giving his experience he

was unaffected, conscientious, and brief; and he often exhorted his members "to speak short and to the point," expressing his disapprobation of long or set speeches in such meetings, as tending to diminish, rather than promote, their good effect.

He took a deep interest in the welfare of those whom he was appointed to lead, and was ever anxious to know the religious state of each; and when he was satisfied that they were growing in grace, and were adorning their profession, he thanked God and took courage; but his regret and concern were manifest when he saw in any of them signs of spiritual declension. When he believed reproof was necessary he administered it, but with such evident affection and meekness, and in a manner so kind, that he seldom, if ever, gave offense. So anxious was he about the welfare of his class, that when he returned home at night, after meeting it, the members of his family could generally tell from his countenance whether the attendance and meeting had been encouraging or not.

The cause of God lay very near his heart, and his chief joy was in its prosperity. His class was the largest in the Penrith society, and contained for many years about thirty members (including nearly all the local preachers in the town), over whom he watched with a father's solicitude and care. Some of those who sat in his class are now ministers, some Class-Leaders, and a large number are local preachers.

Who can estimate the amount of good which these labourers received from his faithful, judicious counsels, and godly walk and conversation—good which they are now communicating to others? And to how many whom he never saw has he thus been, and will be, indirectly made a blessing! "He, being dead, yet speaketh."

The following is an extract from a letter written by the late John Mawson, Esq., Sheriff of Newcastle-upon-Tyne (who was killed by the nitro-glycerine explosion, December, 1867), to Mrs. Gate, on hearing of the death of her husband:—"My dear friend's death brings before my mind a thousand memories, and awakens thoughts and impressions, produced by his kindly counsel and advice, which have been stored up for nearly thirty years, and *yet some of them have all the freshness of yesterday. I have often thought his good spirit has been a guardian angel to me, ever since I met in his class; and the world seems ever more*

solitary to me, now that he is gone. But no! he is with me still, and that bright spirit will still be unto me a ministering angel, and by God's blessing help to guide and guard me through what remains of life's changeful scenes. May the lessons he has taught us, both by his life and death, ever be present to our minds, and encourage us to follow his bright and godly example."—*From his Life, by G. G. S. Thomas.*



PERSONAL RESPONSIBILITY TO DO GOOD.

BY REV. RICHARD BELL.

RELIGION is with many of the members of the Church an adhesion to doctrines, to the proprieties of conduct, to ecclesiastical regularities, and easy attention to the ordinances of Divine worship, rather than one of alacrity and zeal in Christ's service, and aggression on the territories of Satan. But what is the Church for, but to radiate the light of salvation on all around? It is not an absorbent, gathering excellencies and joy to itself, and begrudging the world their possession. We cannot too closely press the truth upon the consciences of Christian believers, that their admission to the Church is not only for the promotion of their own welfare, though undoubtedly that is one gracious design, but also, and very specially, for the subjugation of the Redeemer's enemies, and the advancement of His glory, and that He holds them responsible for the right employment of the graces, privileges, gifts, and property with which He has entrusted them. For of what use is the possession of truth and power if not manifested? As in nature, so in the kingdom of grace, stagnation is death, while action is life. Living exclusively for personal comfort in religion, is literally ignoble selfishness, and forms a morbid, contracted, and deceived character. Philosophers tell us that when an electric shock is administered, the man who immediately receives it, receives less by the shock than the man to whom he transmits it; and so religious influence is transmitted, as the Scripture teaches us; "the liberal soul shall be made fat, and he that watereth shall be watered also himself." And this communication of power is in happy consonance with the entire Gospel scheme, as illustrated in the fact that the doctrinal portions of inspiration are made subservient to the ethical and practical. The Sermons

teaching was pre-eminently practical, and the Apostle of the Gentiles, however grandly he might unfold the doctrines of the Gospel, invariably applied them to individual life. By all this we mean that unless a Christian lives to do good, and is fired with a holy ambition to save souls, no matter how correct and comprehensive his theology, and unexceptionable his moral conduct, he violates the primary law of his being, ignores a thousand plain commands of duty, and disregards the example of Christ whom he professes to follow, for He "went about doing good," and the great purpose of His life was to seek and to save that which was lost. Fidelity to the precepts of the Gospel, and the earnest imitation of the unwearied benevolence of Jesus Christ among the members of our Christian Churches would speedily change the aspect of the country. A deeper longing for the salvation of souls, and a more intense sympathy with the designs of the Saviour, only want to possess them, and genial, extensive, and permanent revivals will follow. The secret of the late American revival was simply this—"Christians acting on the principle that whoever apprehends the Gospel for himself should preach it to his fellow. Their motto was, 'Every man a missionary.' Among other things they pledged themselves they met on the grand topic of salvation by Christ; some of them closed their shops for days together, and visited from house to house; they urged the claims of the Gospel on all around them, and so common became the practice at last, that one man, speaking to his brother in the street, would overhear another doing the same thing. It is true that this led to meetings for Christian intercourse and prayer; but religious conversation was the small and almost magical instrumentality which, under the blessing of God, produced such glorious results."



IS IT POSSIBLE TO LIVE WITHOUT SIN?

BY THE EDITOR.

NO. I.—INTRODUCTORY.

IT would be difficult to attach more importance to the question at the head of this article than what really belongs to it. The war of God, the happiness of man, the purity of the Church,

and the salvation of souls are involved in it. The Christian who is conscious of the evil of sin as it dwells within him, is ever anxiously endeavouring experimentally and practically to solve the question. To live without sin is to him, of all things, the most thought of, the most desired, the most pursued. It is equivalent to walking with God, to bruising Satan under the feet, to subduing the flesh, to overcoming the world, to loving God with all the heart, mind, soul, and strength, and our neighbour as ourselves, to having the same mind which was in Christ, to having the will fully given up to God, to being holy as He is holy, to walking in the light as He is in the light, and having the blood of Jesus Christ His Son CLEANSING US FROM ALL SIN. Is it possible thus to live without sin? This is the question of questions to the mind of the Christian, to whom God has made known the plague of his own heart.

The answer to be received to this question will depend altogether upon the oracle which is consulted, and the spirit with which the inquiry is presented, and the reply waited for. Consult *Reason* in her abstract powers, and the answer will be doubtful. Consult *Philosophy* in her involved and varying exercises, and the answer will be mystical and unsatisfactory. Walk abroad and consult *Nature* in the amplitude of her resources, there will be no speech or language to answer in this matter. If we consult our own *hearts*, the answer will be a certain and emphatic "No." If we consult *Religion* as formed of man's opinions, creeds, worship, living, the answer alternates between "Nay" and "Yea," and we know not which to believe.

From all these oracles we retire without obtaining a satisfactory answer to our question. Nor can we be surprised that they all should thus respond to our inquiry. They are honest in answering according to their ability and province.

There is, however, one oracle yet remaining—*The Holy Scriptures*. Let us turn to that with our inquiry, and wait for a response. The voice which speaks here is Divine, Infallible, Perfect. It is the voice of Him who is infinite in knowledge and understanding. He knows all the conditions, circumstances, capacities, and capabilities of human nature. He knows all the resources of His grace as available for man, and all the relations of Himself to man, and of the relations of man to Him, with the respective mutual obligations arising from both. Therefore

what He says in reply to our inquiry will be the utterance of Absolute, Perfect Knowledge.

It must be borne in mind that the question for consideration respects only *Christians*, who have already believed in the Lord Jesus to the *forgiveness of sin*. The question has no reference to unbelievers, whose nature is yet unchanged by the grace of the Spirit. It would be altogether out of place in this connection, "They that are in the flesh *CANNOT* please God."

The question, then, having reference only to believing, pardoned Christians, we have no need to argue upon the *authority* of the oracle. They believe as much in the authority of this to teach as they do in the power of Jesus to forgive. Whatever, therefore, the Scriptures are found to teach on the subject proposed, they will bring their hearts readily to receive.

If we sit down before this oracle and listen to its full-volumed voice, as comprised of the voice of each book, its language is, "These things speak we unto you *that ye sin not*." Or, if we listen to the voice of each prophet, apostle, evangelist, the utterance is the same, "These things speak I unto you *that ye sin not*." Or, if we ask one of the most learned, zealous, philosophic, of the inspired writers, who lived towards the close of Divine Revelation, he says, "*All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works.*" 2 Tim. iii. 16, 17.

We hope, at different times, to place before our readers the various responses of the oracles of God on this all-important question.

MILK AND HONEY.

BY RALPH VENNING, 1653.

1. 'TIS good to acknowledge God to be just, and 'tis just to acknowledge God to be good in all his ways.

2. An heart without words, is better then words without an heart in the duty of Prayer.

3. A good conscience without a good name, is better then a good name without a good conscience.

4. Goodnesse without greatnesse, is better then greatnesse without goodnesse.

5. A gracious heart desires not onely to walk holily, but also to walk wholly with God.

6. 'Tis not the onely profession of a Christian to make onely a profession.

7. Men judge of our hearts by our words and works, but God judgeth of our words and works by our hearts.

8. He that is prayerfull before mercy is received, should be praiseful when he hath received mercy.

*Oh let me free, and I will spend those dayes,
Which now I spend in begging in thy praise.*

9. Scarlet sinners may by grace be made Milk-white Saints.

10. 'Tis lesse painful to suffer then to sin; for one may suffer without sin, but one cannot sin without suffering.

11. He that walks only by the light of nature walks in darkness.

*The Lamp of nature lends
But a false light, and lights to her own ends.*

12. The vilest sinners once converted become the strictest Saints.

13. God makes good all the good promises which he makes.

14. The price of mercy is to prize it.

15. 'Tis better being in hell with Christ, then in heaven with sin.

16. A Saint hates sin more, because 'tis an evil against God, then because 'tis an evil to himself.

17. *Self-love* makes a man lovely in his own, but loathsome in God's eyes.

18. He that thinkes that he was ever good, was never good.

19. A Saint cares to keep himself in Gods way, yet leaves the care of himself and his ways to God.

20. One grain of grace is more worth then many pounds of gifts, or a gift of many pounds.

21. In creation God gave us to ourselves, but in redemption he gave himself to us.

22. These self-wise are always most ignorant of themselves.

23. Believers are all for Christ, and Christ is for all believers.

24. *Means* without God can do nothing, but God without means can do anything.

25. Grace makes a man more a man, and more than a man.
26. He hath all things who hath God, though he have nothing else ; but he hath nothing who hath not God, though he have all things else.
27. No man is safe among his friends without God, but with God a man is safe though without his friends, and among his enemies.
28. God expects that saints should do more for him than others, because he hath done more for them than others.
29. Civility and mortality without sanctity, is but gilded infidelity.
30. *Tertullian* faith to young women, if they were but clothed with the silk of Piety, the satin of Sanctity, and the purple of Modesty, God himself would bee a suiter to them.
31. He hath made man without himself, will not save man without himself.
32. Indeavours without God cannot, God without indeavours will not save any man.
33. God is *lovely* in all his creatures, *more* lovely in his ordinances, but *most* of all lovely in Christ, who is altogether lovely.
34. We should use that for God's glory, which God gives us to use for our good.
35. That which hath much of our affection when we have it, costs us much affliction, when we are without it.
36. Worldly troubles cannot overcome an heavenly peace.
37. Though it sad a Saint, that he is no better ; yet it glads him that he is no worse.
38. He that deserves nothing should be content with anything.

(To be continued.)

PERFECT CONSECRATION.

BY AN AMERICAN MINISTER.

THIS is essential to *perfect love*. " But I did consecrate all to God when I first sought the Lord in the forgiveness of sins ; and what more can I do ? " So we are asked—and here many stumble.

A brother in the ministry once came to me at a camp-meeting and said, "I hear you and others say, 'We must consecrate all to God,' unreservedly and unconditionally, if we would obtain the blessing of perfect love; now I confess I do not understand this."

"What is there about it that you do not understand?"

"I consecrated all to God when I first embraced religion; and that is *all I can do*."

"Well, let us see whether you have done all you can. Have you any pride?"

"Yes!"

"Has not that pride its object?"

After a short pause he answered,

"Certainly."

"Have you any selfishness?"

"Yes!"

"Has not that selfishness its object?"

"Yes, I suppose it has."

"You know in what you desire to please self rather than God?"

After a few moments' hesitation he answered,

"I think I do."

"Have you any undue love of the world?"

"I have."

"Has it its object?"

The brother replied, "You need say no more. I see the point clearly now. Thank you. Pray for me," and so saying he left for his closet.

This is the point—the object of our pride, selfishness, undue love of the world, or whatever else, are all to be given up, and the will of the creature must be lost in the will of the Creator. What we mean by the *perfect* consecration, essential to the attainment of perfect love *is just such a consecration and sacrifice as will enable us to sink entirely into the will of God.*

Now, dear reader, what that will be in your case I am unable to say, that is, I am unable to say what the little minutiae will be. It is easy to tell in general terms, what all must do; and that is, to give up all for Christ. Time, talents, strength, substance, soul, body, will, affections, influence, family, friends, &c., are all to be given to God in an everlasting covenant. T

do this we shall need to repent and forsake all inward as well as all outward sin, the "*right eye*" and the "*right hand*" idols are all to be torn from the heart.

In seeking entire sanctification, as in seeking pardon, you will become willing to *do* this or that, to give up this or the other thing; but you will be sure to come to some one thing above everything else, over which the soul will have the great struggle.

What that will be you may have no idea now; but God, who always furnishes the sacrifice, knows what is necessary to bring us into the sweet rest of perfect love; and you will not seek long, before you discover what it is.

I know of no way better to illustrate this subject than to give you the experience of those who have passed through the struggle and have entered into this sweet and *holy rest*. Our space will allow but one—

THE DEAREST IDOL.

A lady relating her experience in my hearing said, "I had long prayed—

‘The dearest idol I have known,
What’er that idol be,
Help me to tear it from Thy throne,
And worship only Thee.’

But I little knew what I was praying for, until God came and took away my child; and in a short time my husband also sickened and died. When I was left alone, then I was brought to see that I had been loving the creature more than the Creator.

"My supreme affections were fixed upon my husband and child, rather than my Saviour. Oh how my wicked heart rebelled! oh how I murmured against God! It seemed cruel that He should take my loved ones from me. I knew it was wrong for me to feel thus, and I struggled hard and long to sink into the will of God, and feel that the death of these loved ones was all right.

"Often before their death, as I would be praying for a clean heart, the thought was suggested, 'You must be willing to give up your family.' But I tried to believe that it was the temptation of Satan in order to destroy my peace. When they died, *my eyes were opened*. Then I could see what the idols were. *O how I wept! How I struggled*, none can imagine but those *who have had similar experience*. At length I was enabled to

give up my loved ones, and say in reference to their death, 'Lord, thou doest all things well!' Then my faith laid hold on Christ; as my present *all-sufficient Saviour*. Then O what love, peace, and joy filled my soul!"

Now this lady had been converted, and was trying to serve the Lord; but she allowed her husband and child to come between her and the Saviour. The consecration on her part, that is, the idols above all others, were her husband and child. These inordinately loved ones must be given up, so that she could love God with all her heart. How sadly she erred in not giving Jesus the supreme affection of her heart, before the loved ones were torn away.

CHRISTIAN EXPERIENCE.

THIS part of our Magazine will be appropriated to the record of *Christian experience*—(1) *Of the living*, sent on reliable authority, and (2) *Of the dead*, gathered from their published biography. The following is the experience of several Christians, as related at one of "*The Tuesday Meetings*," held at the house of Dr. and Mrs. Palmer, New York, and reported by them.

Rev. Bro. McA. said he could not better express his feelings than by relating an incident of a benevolent gentleman who went South several years ago and purchased a slave. When he returned to the North, he said to the man, "You are now free, you can go where you please;" but he said, "I will stay with you." Supposing he was not understood, he again said, "You are now free to go wherever you please." The man replied, "I will stay with you; you bought me, and paid the price with your money, and I shall stay and serve you, I do not wish to go anywhere else." So it is with me, I have been bought at a great price, and I do not wish to serve anyone but Jesus. His service is perfect freedom.

Sister A. remarked that she was continually proving the truth of the declaration, that the blood of Jesus Christ cleanseth from all sin, and spoke of the great privilege of coming to God with

particular requests, bringing our friends to Jesus, knowing that God is a hearer and answerer of prayer.

Rev. Brother H. spoke of the sweetness and fulness of this blessing of perfect love, how it made him exult in his manhood for Jesus. During the past week he had been in the country. Walking by the side of a lake, seeing the starry heavens in their beauty reflected in it, and the beautiful trees mirrored there, he could not help adoring and admiring the God of nature, who had made everything so beautiful, and this purity of heart added new glories and made everything appear so pure, so lovely, it added new charms to all creation. It also added loveliness to all the duties of life. It was so much easier to prepare his sermons, and so much easier to preach. It was now a delight to make his pastoral visitations, and talk of the loveliness of Jesus, and of this wonderful salvation.

A Congregational minister said, he had asked the friends to pray that the work of God might revive on his charge, and God was answering prayer. One of his members came to him and said, that a minister from a distant city would be in the place on Sabbath, and wished him to invite the stranger to preach. Brother B. had prepared a sermon expressly for the Sabbath, on the subject of holiness, but he invited the visiting brother to preach. He stated his health was such, he could only preach once, and took the morning service, and gave us an excellent discourse. Brother B. preached in the evening, and all through the service he felt that his message was to that dear minister who sat behind him. At the close he found his friend much affected, and he thanked him for his discourse.

He also spoke of his first entering into the blessing of perfect love. How he had been panting and longing after it. Brother Hill had received the blessing the day before in Rivington-street; though he had not been seeking it as long as he had, he had entered in before him. At a meeting of Presbyterian friends in Newark, N. J., on the subject of holiness, he sat in the seat behind Brother Hill, and he leaned over the seat, while Brother Hill told him all about how he had received the blessing of perfect love. That afternoon Brother B. entered into the blessing of *Entire Sanctification*. Since that time, twenty-seven years ago, he had been attending the meetings in this place, and wondered that any could stay away, as he always found that he

obtained something new each time he came, to further him on in the way of holiness.

Another minister said Brother W. last week spoke of having self crucified and buried so deep, as never to be resurrected. He had been going through the crucifying process, and found it very hard to have self entirely dead, but he believed he was further on in the divine life than ever before.

He once heard an old sea captain lecture on catching whales. In his remarks, he took a harpoon, and showed it to the audience, remarking, This is the instrument with which we take them; we get as near as we can, and then throw it, so as to fasten to the whale, and then someone stands at the bow of the boat to pour water on, where the line is paying out, or it would set fire to the boat, and thus we let him carry us at a rapid rate, till he becomes exhausted, but we do not kill him with the harpoon—this is the instrument with which we kill him—showing a lance. When we can get near enough, we send this where his life lives, and this does the work. Now we want the lance to go in where the life of self lives, that it may die effectually.

Rev. Brother S. said, I was a poor insignificant infidel, when God in great mercy awakened and converted me. The first time I went to church Rev. George Cookman preached, and the truths of the Gospel so overwhelmed me that it was like the splendours of a new universe opening to my vision. It was so new and dazzling that I lost my strength. The wonderful truth that I might have God in me (I did not know or think of sanctification then), so filled my mind that on going home, I thought, have I wings or am I walking. I very soon after obtained the blessing of entire sanctification, and my tongue became so slippery, that my words flowed down on the people with amazing power, almost without effort. Some of my friends in the church said, Brother S., you are getting crazy. St. Paul said, "O wretched man that I am," &c. I replied, Yes, but he was under the law then; I was once there myself, but I have learned to say, "Thanks be unto God who giveth us the victory through our Lord Jesus Christ." Perfect love casteth out all fear. If all our ministers should be fully baptised with the Holy Ghost, the world would soon be brought to Christ.

A Sister expressed her thanks that in the opening prayer it was asked that all denominations represented at this meeting

might share richly in the great salvation. Belonging as she did to a people who do not believe holiness attainable in the present life, she sometimes found her way seemingly hedged up in regard to definite testimony.

Was occasionally pressed up to points where she needed much wisdom, but found in relying upon Jesus as her wisdom, she had been Divinely aided, and not without marked success. She had recently returned from a place that she visited months ago. During her former visit she found that no female prayer-meeting had been held. She prayerfully resolved that one should be established; yet not sure but her known views of entire sanctification might be a barrier to success, she succeeded in getting another person to be mainly prominent in convening the meeting.

Before the close she felt it her duty to testify of her Saviour, able to save to the uttermost, all that come unto God by Him. One of the ladies present quickly protested against the doctrine as fanatical, and dangerous heresy. In view of the hasty spirit of the one that had spoken, she concluded it were better by the gentleness of the Master to say nothing in reply, but soon after knelt in prayer, imploring the blessing of the Lord on all assembled. No apology was made. About a year had intervened, and now, on again visiting that town, she found the female prayer-meeting still prosperously in progress. With grateful emotion was she met in the prayer-meeting by the one who during her former visit had so ungraciously opposed the truth. Said the opposing lady, when you prayed, I observed that it was so unlike other prayers offered. *You seemed to TALK with God.* This was made the means of a latent conviction for the same grace, to which the testimony of months previous had been given, and now she was herself a seeker of like precious faith.

Rev. A. McL. said, Last week at the close of the meeting I got down very low before God and then gave myself anew to Him, the best I knew how, and then believed to the best of my ability. I am not like some others who take hold with mighty faith, but mine seems to be a little faith, just sufficient to get hold of the promise, and then to hold on, and so it was last Tuesday. *I was just holding on because God had said it, and my faith became stronger and stronger. Faith will grow. Thus it has been with me all along my Christian course. I*

don't seem to take hold like others with mighty faith, but because the Word of the Lord declared it to be so, I have trusted, and my faith has grown and become stronger, until I have felt its power gloriously. Thus may all in the room do, at this present moment. Take hold with little faith, just as little as you have, and it will grow, and God will own it, and the blessing is yours.

Brother B. I am in the ocean of God's love. My faith takes hold on the immutable promises of Jehovah, and my soul is in perfect peace. God does hear and answer prayer, but we have need of patience, as well as faith. The poor woman that went to Jesus had to ask a number of times before her request was granted, but the blessed Jesus heard her the first time that she called, and intended to grant her request, but He saw fit to test her faith, and no doubt her joy was increased on receiving the answer, by her having to wait for it, and so it may be with us.

A HOLY LIFE.

BY M. A. HOLT.

THE beautiful principles of religion are all shown in a holy life. As the soft sunlight gleams upon the earth, bathing tree, grass, and flower with brightness, so does the light of true Christianity radiate the pathway of the child of God. A holy life will ever prove the great truths of religion, and convince the sceptic that there is a reality in its sacred teachings.

The world always respects the true Christian, for it cannot fail to admire the spirit of love and meekness that he betrays. They who would oppose him know too well that it would be a vain attempt. They know that a holy life is a sure safeguard against all assaults.

The one who ever seeks to obey Divine commands, and walk in humbleness in Christ's footsteps, is far richer than he who dwells in marble halls of splendour. His life is bright and beautiful, for he ever dwells in the sunlight of a loving Father's smiles. Rich and holy blessings fall thickly upon him, and the soft dews of love and peace descend upon his happy soul. *The storms that beat so fiercely upon others, never rage around his pathway, for an infinite arm is ever stretched out over him.*

Every professed follower of Christ should earnestly seek to live a holy life, and thus advance the great truths of Christianity: Then would all the Christian graces be twined in a snow-white garland, and the lowly child of God would be crowned with their unfading brightness. A happy day it will be when the disciples of our Lord and Master put on the spotless robe of holiness, and go forth upon errands of mercy and love. Then will the strongholds of sin be shaken, and the enemies of Christ's kingdom conquered. "Then will the kingdoms of the earth become the kingdoms of our Lord."

It is a beautiful fact that all *may* live a holy life. It is a beautiful feature in our holy religion that such a degree of Christian excellency may be obtained upon earth. We may sit at our Master's feet, and learn of Him, until our hearts are filled with deep abiding peace. We may journey so closely by His side that the white wing of love may continually overshadow us, and we may feel the soft heavenly breezes wafted to our souls. We may hear the low angel whispers, if we listen intently, and sometimes catch the symbol note that ring along the streets of the eternal city.

Heaven may in truth begin below, if we yield up *all* into the hands of our loving Saviour. We may begin to learn the great lessons that shall be continued in eternity, and so comprehend mysteries that the ages of the future life will unfold to us. Our heavenly Father reveals Himself very plainly to those who seek to behold Him, and He will work in power through the weak arm, that will be guided by Him, and all the powers of darkness cannot stand before the humble child of God.

Christian friend, strive anew to live a holy life. Do not dream any longer by the wayside with folded arms, while deathless souls are passing into eternity without a hope in God. Throw off the spell that has bound you down in the mire of earth, and soar up into the bright beautiful sky of holiness. Then will God work through your weak arm; you can lead the weary sinner to the feet of Jesus. Unless you strive to live for God your life will prove an empty blank—an entire failure—and you will stand in the presence of God in sadness, for there *will be no starry crown* for you in the eternal world. Kneel *reverently at the feet of God*, lay all upon His altar, and then *strive with His assisting grace* to live a holy life.

SPIRITUAL LETTERS.

WE purpose under this head to insert original and select Letters, from the living and the dead, bearing exclusively on the Christian life. The biography of the Church of Christ is not wanting in rich abundance of holy correspondence; and there are, doubtless, possessed by many godly persons living, correspondence from which we should be happy to have an occasional selection for publication.

LETTER I.

HOLINESS THE SPECIALTY, AND POWER OF METHODISM.

Atlantic Ocean,

On Board Steamer N. E., July 30, 1869.

REV. DR. RITCHIE,

DEAR BROTHER IN JESUS,—Ever since I gazed upon your benevolent countenance, and listened to your precious message from the Head of the Church, on Sabbath morning, in the Centenary Church, St. John, N. B., I have felt it would be a privilege to have a few moments' converse with you in regard to the interest and prospects of Methodism in the British Provinces.

Aware that the Lord has given you a leading influence over the Wesleyan body in these parts, I have longed to unburden my mind on a subject which the day of eternity will reveal to be of unparalleled importance to the interests of Methodism. And now, unadvised by any one, and unknown to all but the great Head of the Church, I have concluded to unburden my mind to you on paper, under the solemn conviction that I am doing what the God of Wesley would have me do.

In reading the *Provincial Wesleyan* of a week or two since, giving an account of the prospects of Methodism, want of ministers, &c.—connected with Conference statistics, I was reminded of a similar state of things in the career of our own beloved Methodism, in and around New York several years ago. Inquiry was made why Methodism was not gaining in numerical and spiritual power. The *Christian Advocate* and other denominational papers took up the subject. Many and various were the reasons given, none of which were regarded as quite satisfactory, till an article was written, giving Mr. Wesley,

views of what occasionally caused a decline of Methodism in his day.

A few statements, as then given from Mr. Wesley's Journal, are still fresh in my memory. Speaking of Launceston, he says, "Here I found the work of God had gained no ground on this circuit all the year. The preachers had given up the Methodist testimony. Either they did not speak of *perfection* at all (the *peculiar doctrine committed to our trust*) or they spoke of it only in general terms, without urging the believers to go on unto perfection, and to *expect it every moment* ! And when this is not earnestly done, the work of God *does not prosper*." Vol iv., p. 459. Again, "perceiving that the people had suffered much by not having the doctrine of Christian Perfection clearly explained and strongly enforced, I preached expressly on that subject." Vol. iv. p. 557 (American edition). Of another place Mr. Wesley says, "I examined the society, and was surprised to find fifty members fewer in it than I left last October. One reason is, Christian Perfection has been little insisted on, and when this is not done, be the preachers ever so eloquent, there is little increase either in the number or grace of the hearers." Vol., iv, p. 220. I might give several similar passages, but your familiarity with Wesley's works and views on this subject make it unnecessary.

Our excellent Pioneer, Bishop Asbury, to whose efficient labours American Methodism is so much indebted, writes in his Journal thus :—"I am *Divinely impressed* to preach sanctification in every sermon." On another occasion, when he was quite ill, and seemed to see in the light of the other world, the infinite importance of holiness, as the one great pre-requisite for the true advancement of Christ's kingdom on earth, and the ultimate salvation of all the redeemed family, inasmuch as "without holiness no man shall see the Lord," Mr. Asbury writes, "I have not preached sanctification as I should have done ; if I am restored to health this shall be my theme more pointedly than ever, God being my helper." You are aware that Mr. Wesley's later and more mature views on the importance of explicit testimony and preaching on this subject, were increasingly strong and imperative. After the great revival of holiness in 1764, he says, "All our preachers should make a point of preaching Perfection to believers, constantly, strongly, **EXPLICITLY**." But I must hasten

to a close; yet allow me to add that on the occasion when the inquiry was being made several years ago, why Methodism was not more prosperous in New York and vicinity, and Mr. Wesley's reasons for a decline in his day were given as stated in the above for our great official (the *Christian Advocate*), Dr. N. Bangs, Dr. Bond, and other of our leading men, were solemnly and affectingly convinced of the truth, and frankly declared that the writer who had prepared for the *Christian Advocate* Mr. Wesley's views of what would cause a want of prosperity in Methodism, "had taken a right view of the subject."

Now may not this be suggestive of what may be the want of Methodism in the British Provinces. Holiness *experimentally* apprehended is what makes ministers. A Revival of Holiness is what brings out men of power in every Church community, such as Fletcher, Bramwell, John Smith, &c. Holiness not only *makes* ministers, but where its principles are an experimental verity in Church communities it supports the ministry, and sustains all Christian enterprises and appliances for the true spread of the Gospel.

May I say, we were grieved to find less definite interest both among preachers and people on the subject of holiness, now in 1869, than in 1857. Possibly you may have some recollection of our visit at that time. Much interest on the precious theme then prevailed. Many ministers professed to receive the grace, and testified of it before the people. The result was, that the standard being thus uplifted, the people followed the faith of their pastors, and the prophetic anticipations of Isaiah lxiii. 2, were a blessed realization.

The head of the Church always owns us in our labours to just the degree we honour this, the great crowning doctrine, of this the crowning dispensation. To just the degree we succeed in inducing the ministry and people to make HOLINESS to THE LORD a present and *experimental verity*, to just that degree do we see the unsaved flock to the standard of the cross. Pardon my long letter; we are nearing the port of Boston, and I must close. Praying that the banner we as a people have adopted, HOLINESS to THE LORD, may ever be kept nobly waving to the breezes of heaven in all the British Provinces and the world over, till the *kingdoms of this world* shall become the kingdoms of our God and his Christ, I subscribe myself your humble labourer in the kingdom and patience of Jesus.

PHOEBE PALMER.

A BAPTISM OF FIRE.

WHEN in the St. Alban's Circuit, the Rev. T. Collins records in his journal the following, "On Monday, I preached about the day of Pentecost. In the prayer-meeting, I first of all summoned the labourers. A little swarm of preachers, teachers, and leaders surrounded me. We earnestly besought the Lord for a Pentecostal 'Fire Baptism' upon ourselves. The scene was solemn: earth seemed to tremble under us. When it appeared that each soul was saturated with pure, deep, holy feeling, I bade the workers rise, and do God's work upon the congregation. At a word, they poured themselves over the chapel, and soon returned, each man in charge of some stricken one. Mightier demonstrations of the Spirit I never knew. In the strength of that meat we went through the week. The six o'clock meetings were full every morning. On Saturday, we had a public fellowship meeting. At the door I myself took the names of fifty who during the course of that blessed week professed to have found the Lord. Many women have cast off Babylonish garments. Set free, they have set to work. *One young lady, L. P., who awhile ago could not speak in a class, said to me, with tears, 'Sir, to win a soul I should not mind crying the name of Jesus through St. Alban's streets.'*"

RESPONSIBILITY OF LEADERS.

HOW important that leaders of the armies of Israel present well-defined *footprints*. Yes, *footprints*, in which the people who are looking up to them, as spiritual advisers, may *safely* tread—footprints which may *surely* lead all who are committed to their care into the HIGHWAY OF HOLINESS. Thus, and thus only, may the leaders of Emmanuel's forces lead the individual membership of their little flocks to certain conquest over the world, the flesh, and Satan, and enabled at the solemn hour, when called before the Great Shepherd and Bishop of souls to give an account of their great trust, to "present every man perfect in Christ Jesus."—Mrs. Palmer.

THE TREASURY.

The Trials of Saints and Sinners.—

Moral distinctions are not observed in the providential allotment of calamity. Famine, pestilence, shipwreck, and death in every shape light upon those who are God's servants, when they are hastening on their errands. This stumbles many. But only consider. If God were to adopt another plan, and exempt His friends from trial, He would antedate the day of judgment. He would take away from Christians one of the most effective means of their training, and one of the most striking ways in which they can prove their likeness to Christ. The righteous is more excellent than his neighbour, but it is not seen in his being saved from suffering; it is in the way in which he meets it. A merely worldly spirit is ready in severe affliction to fall into one of two extremes—either to cast the trial aside in levity, and to dissipate thought by some engrossing pre-occupation; or to sink into despondency, and consider all as lost. The spirit of the Christian, which is also that of the true man, is described by the apostle: "Not to despise the chastening of the Lord, nor to faint when we are rebuked of Him."—*Ker*.

Faith.—Would'st thou know, O Christian parent, what is that faith which unlocks heaven? Go not to wrangling polemics, but draw to thy bosom thy little one, and read in that clear, trusting eye the lessons of eternal life. Be only to thy God as thy child is to thee, and all is done! Blessed shall thou be, indeed—"a little child shall lead thee!"

Almost Well.—Richard Baxter, near the close of his course, exclaimed, "*I have pains—there is no arguing against sense; but I have peace, I have peace.*" "You

are now drawing near your long desired home," said one. "I believe, I believe," was his reply. When asked, "How are you?" he promptly answered, "*ALMOST WELL.*"

Calm, Peace, and Light.

"There is a Calm the poor in spirit know,
That softens sorrow and that sweetens woe;
There is a Peace that dwells within the breast,
When all without is stormy and distressed;
There is a Light that gilds the darkest hour,
When dangers thicken, and when tempests lower.
That Calm to faith, and love, and hope is given—
That Peace remains when all beside is riven—
That Light shines down to man direct from heaven!"

Resting on God.—"The eternal God is my Refuge, and underneath are the everlasting arms." In preaching upon this subject on a certain occasion, the Rev. T. Collins said, "One Sabbath I entered the cottage of a good man, and said, 'Well, James, is your soul joying in God to-day?' 'Indeed,' said he, 'no. My mind is clouded, my prayer feeble, and my heart cold. I can, however, still conscientiously say that I hate sin, and, though with many fears that it will master me, strive against it.' I replied, 'You want perfect love, James.' 'I do, I feel I do,' he said. 'Have it then,' I answered. 'Is not that what I wish? Is not that what I am trying for.' 'Yes, James, you have tried too much, and trusted too little. Here, read this:—

Round thee, and beneath are spread
The everlasting arms.

'Whose arms?' 'God's.' 'Where spread?' 'Around my soul and un-

derneath.' 'Why, man, say you so? Sink down upon them then, and rest.' 'I will try,' said the man. 'James! James! there you are again; trying instead of trusting. Suppose you placed your child in the cradle, and said, "Now, dear one, rest," would you expect the little creature to set itself shaking the cradle, and to say, "I am trying?" would he rest so?' 'No, sir, he must *be still* to rest.' 'And so must you, James. Tell God, "Thou art mine, and I am Thine;" cast thyself on His fidelity; sink down upon Him, and, on an arm firmer than rock, tenderer than a mother's, thou shalt rest.'"—*Life of Collins.*

Possession of Worldly Things.—While the world smiles upon us, and we enjoy the full possession of all our hearts' desire, we must still use these things as if we used them; not; considering them as only lent to us by God, and as only good inasmuch as they may be made the instruments of good. Now, therefore, let us consider how just and how conducive to our happiness such a disposition of mind, and such principles truly are. After all, what are the goods of this world but, at best, an insecure possession, independent of any deserts or real worth in those that hold them? The caprice of a dying miser may make one on a sudden rich; the imprudent cast of a father on the dice-board may plunge a wealthy family into perpetual penury. The wise and the good may strive and pine, while fools and the wicked welter in wealth. He who was yesterday a sovereign, is to-day an exile and in want; and some who to-day earn a scanty pittance, may to-morrow be seated among nobles. Even heathen philosophers despised a gift which so little followed or indicated merit, and the distribution of which they assigned to a blind and fickle power. And what we have said of riches may be said

also of honours or reputation with this difference, that if the former have some solidity and material existence, the two latter are but airy phantoms, of which we may rightly say, "A breath can make them, and a breath unmake." Shall Christians, then, who have been taught by their Saviour in words and example the real value of such things, set their hearts upon them, hug them close to their hearts, and repine if they lose them. They who have such noble objects of ambition ever before their eyes, such sumptuous stores of wealth to hoard up for eternity! —*Wiseman.*

Nearing Home.— "We are travelling," says John Newton, in writing to a friend, "in the coach of time; every day and hour brings us nearer home, and the coach wheels whirl round apace when we are upon the road; we seldom think the carriage goes too fast; we are pleased to pass the mile-stones; I call New-year's day, or my birth-day, a mile-stone. I have now almost reached my seventy-third year by mile-stone; what dangers have I escaped or been brought through? If my heart would jump to be within three miles of you, why does it not jump from morning till night, to think that I am probably within three years of seeing the Lamb upon the throne, and joining in the praises of the blessed spirits of the redeemed, who behold Him without a veil or a cloud, and are filled with His glory and love!"

Confessing Perfect Love.—The Rev. T. Collins writes in his diary:—"Miss S., of Stainland, who, at her class yesterday, gave edifying information of the way in which, on Tuesday last, the Lord, in her closet, had opened to her the gates of perfect love, now told one of the severe harassments with which the enemy had disturbed her through the night, by sug-

gesting that the experience she had confessed would soon subside, and she be left to public shame. I told her that the very trouble Satan made about what she had done might assure her how little such filial acknowledgments of our Father's gifts are to his command, and I advised her practically to contradict and defy the tempter's will by at once sitting down, and penning to her former pastor—whose heart I knew it would rejoice—a full account of all the great things the Lord had done for her."

Confidence in the Dark.—Even when a believer sees no light he may feel some hope; when he cannot close with a promise he may lay hold on an attribute, and say, "Though both my flesh and my heart fail, yet divine faithfulness and divine compassion fail not. Though I can hardly discern at present either sun, moon, or stars, yet I will cast anchor in the dark, and ride it out, until the day break and the shadows fly away."

Temptation.—As long as we remain in the world temptation and sin beset us. They are all around in objects of allurements: "the lust of the eyes, the lust of the flesh, and the pride of life." And they are within, in the remaining corruption of our nature. It is Christians who are addressed,—*"Be watchful, be vigilant. Take heed lest there be in any of you an evil heart of unbelief, in departing from the living God."* And the sad backslidings of many who gave evidence of being followers of Christ prove that the warnings are not unneeded. God has not seen fit to deprive sinful things of their attractiveness, nor to disarm the great enemy of his fiery darts, nor to quench at once and altogether the inflammatory material in our hearts. *This would be fighting the battle and gaining the victory without us, and there could then*

be no perfected purity, no established character, no conqueror's crown. Therefore God sends forth His children into the battle to face all these enemies, and Christ makes no request that they may be spared, only that they should be kept from the evil.—*Rev. John Ker.*

Comforts of the Promises.—The comforts of the promises are universal, such as agree with every estate, and suit every malady; they are the strong man's meat, and the sick man's cordial, the condemned sinner's pardon, and the justified person's evidence; but the best of the world's comforts are only applicable to some particular conditions, and serve as salve for some few sores. Riches are a remedy against the pressing evils of want and poverty, but this cannot purchase ease to the pained. Armour of proof is a defence against the sword and bullet, but can no way serve to keep off the stings of piercing care; oils and balsams are useful for bruises and broken bones, but they are needless to a hungry man that seeks not after medicines but food. But the comforts of the promises are in their operations and efficacy of an unlimited extent; they flow immediately from the Father of mercies, and God of all comfort, and are therefore sent to revive and establish, how disconsolate in any kind whatever the condition of a believer is.—*Spurgeon.*

Sanctification by Christ.—"Christ also loved the Church, and gave Himself for it; that He might sanctify and cleanse it with the washing of water by the word, that He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing; but that it might be holy and without blemish."—*Ephesians v. 25-26.* "For their sakes I sanctify myself, that they also might be sanctified through the truth."—*John xvii. 19*

THE LOVE OF CHRIST.

Art thou alone on earth, a stranger here ?
 Without one kindred spirit dwelling near
 To soothe thy sorrows, or thy joys to share,
 Or breathe thy name to heaven in secret prayer ;
 Be comforted, for thou hast still a Friend,
 Lo ! Jesus loves thee,—loves thee to the end.

Art thou in sickness ? Lift thy weary eyes
 Unto that Cross whereon He bleeds and dies ;
 Behold the pierced hands the riven side !
 For thee He suffered, and was crucified ;
 And thou with Him hereafter shalt ascend,
 For Jesus loves thee,—loves thee to the end.

Art thou in poverty and sore distress ?
 The Saviour's touch can make thy burden less ;
 Life's load is heavy, but He knows its weight,
 And thou shalt leave it at the golden gate—
 To which thy feeble footsteps surely tend ;
 For Jesus loves thee,—loves thee to the end.

Art thou in sorrow for some secret sin ;
 Hating the evil that lies so deep within ?
 One crimson fount can make thee clean and fair,
 Go thou and wash thy soul's stained vesture there ;
 Draw near, nor fear thy boldness shall offend,
 For Jesus loves thee,—loves thee to the end.

His sweet voice speaks to weary ones like thee,
 In Love's eternal language, ' Comfort ye ;'
 And all His ancient promises divine
 Were made to those who felt such need as thine ;
 Goodness and mercy shall thy steps attend,
 For Jesus loves thee,—loves thee to the end.

—*Sarah Dowdney.*


CONSCIENCE.

HAIL soft companion of each guiltless breast !
 Whose smile is rapture, and thy bosom rest,
 No music charms, nor joy its triumph brings,
 If thine be silent, or untuned its strings :
 But these attuned, our confidence is sure,
 Our sleep refreshing, and our rest secure.

THE
CLASS-LEADER'S MAGAZINE
AND
GUIDE TO HOLINESS.

FEBRUARY, 1870

HOLINESS IN LEADERS.

HE relation of leaders to members is of such a nature as to require in them the highest spiritual qualification. Whatever may be their worldly circumstances, their educational attainments, their age or sex, they need the first order of *Divine* preparation. In secular things every man is supposed to have the qualification which his office or occupation requires, whether schoolmaster, physician, or mechanic. Whatever his attainments may be in relation to other offices and occupations, he is expected to have those which fit him for the *particular* one which he follows. The qualification for one may be altogether distinct from the other, and have no connection, as that of a schoolmaster and physician. A man may be a good schoolmaster, but a bad physician, or a good physician but a bad schoolmaster; and yet it is possible that, under certain circumstances, he may accomplish the two, but not with that efficiency with which he could attend to the one. Every man in his own order, and only in that can he effectively serve his generation according to the will of God.

Now, leaders may, or may not, possess the qualifications which are necessary for the Sunday School, for the ministry, or for some of the secular offices of the Church, but there is one qualifica-

tion which they ought always to have, and that is, HOLINESS. This should be the manifest and felt element of their nature, whatever else they have, or have not. We know not the full particulars about the sun, but we know that it *gives light and heat*. We know not what life is, but we know what are its signs and its works. Nor is the knowledge of the other things essential. If we knew, it would be of no practical use. Members may not know all about the secular life of their leaders, nor is this necessary; but if holiness is in them they will know by the burning and shining light which irradiates every meeting they attend, and all the influences which flow from them. If they have divine life, its signs and works will be seen, more or less, according to its degree within them, in every sphere in which they move. Holiness should be the covering of all their defects, and the absorbent of all their excellencies, itself embodying all excellencies. It should be the vitality of their words, the force of their example, the atmosphere of their life. Were holiness thus the inherent, moving, speaking, praying, prevailing qualification of leaders, how much more genial, lightsome, reviving, helping, attractive, would the class-meeting be! Oh, ye leaders of God's Israel, *Follow Holiness! ATTAIN HOLINESS! LIVE HOLINESS!!*

Your work is a *holy work*. Look at it in any of its relations and parts, it is a holy work. It has respect to three classes of persons as members of the Church. 1. The seekers of salvation. 2. The believers in Christ Jesus, and who are seeking higher life in Him. 3. The sanctified, who are living for further perfection in God. The character and necessities of each call for holiness in you as the chief qualification. Your work in relation to these is, to render such help as shall assist them in the realisation of what is before them. Without holiness, how can you guide the seeker to Jesus? Without holiness, how can you lead the believer into the way to obtain it? Without holiness, how can you teach the saint the way still to grow up into his living Head in all things?

While, therefore, it is your duty to furnish your *minds* with *all religious and holy knowledge*, it is peculiarly your duty to *furnish your hearts with holy oil from heaven*, and to keep that

continually burning, so that its celestial light and influences may be shed upon your understanding and experience ; so shall every-thing you do in your office be empowered with this element of God, of the Scriptures, and of Christianity.

THE EDITOR.

THE COMMUNION OF SAINTS.

(Continued from page 8.)

THE second of these societies was formed by the late venerable Mr. Wesley. In 1738, he returned from Georgia, and preached in most of the churches of London, what were then called new doctrines—viz., the forgiveness of sins, and justification by faith. Many were awakened, and classes were formed almost in a similar manner to Dr. Horneck's. None of these worthy men had any previous design of doing this ; but were led step by step, according to the providence of God. The latter was intending to return to his fellowship at Oxford ; but while he was detained to preach in town, several persons who had been awakened by his sermons, came to him for advice and comfort. At length, he judged it most convenient for himself, and profitable for them, to desire them to call together on Thursday evening. The first night he was met by twelve persons ; and after singing and prayer, he enquired into the state of their minds, and gave them advice one by one. This is the simple form of a Methodist class, which has continued invariably the same to the present day. After this was known, Mr. Wesley saw himself surrounded by three hundred persons, who earnestly requested him to take the charge of their souls. It was then that his eyes were opened to discover his duty, from which he never departed for more than half a century, till he had finished his course with joy.

That God, whose wisdom, power, and goodness, are so conspicuous in all His works, has amply provided for the instruction of man by Divine revelation, and for his direction and comfort, *by the grace of His Holy Spirit.* It is through these sacred mediums that we discover the greatness of His love in the gift

of His Son Jesus Christ; the doctrines of atonement and reconciliation; the necessity of regeneration and holiness; and the delightful prospect of a life to come. It is here we discover that the eternal Jehovah is our proper happiness and enjoyment for ever.

Now, it will readily be granted by every intelligent Christian, that, as man has need to be taught the doctrines of truth by revelation, so he has need to be directed in practice by the experience of others. We have much reason to bless God, who condescended to our weakness, and caused the holy Scriptures to be written in a perspicuity and simplicity exceeding all other writings; they are not, however, clearly understood by a mind just rising above the corruptions of sin, and the blindness of nature. Nothing has ever affected me more, than to hear the experience of some who were converted to God before they had any other assistance besides the sacred volume; especially when I have considered how much they suffered from little things, which an experienced person could have removed by a single word. Men of the strongest understanding and finest imagination are not less exempt than those who are more ignorant and dull. Whatever be their natural, or acquired abilities, they have everything to learn concerning their Christian warfare, and the operations of the Holy Spirit. And though the sermons they hear be practical, and happily suited to the congregation at large: yet may the circumstances which most distress them be overlooked, or being but little acquainted with spiritual things, they may not distinctly apprehend the doctrines intended for their instruction and comfort. All that enter on a religious course are exposed to a world of temptations and fears, which greatly retard their progress, and not unfrequently turn them out of their way. Sometimes it is represented to them as very hard that they should be deprived of all the pleasures and enjoyments of life, and exposed to the frequent ridicule and contempt of their colleagues; that the goodness and mercy of God are such as to render it perfectly safe to defer their repentance till a later period of life, or till they be more disengaged from company and business. Finding, at other times, great *terror of conscience*, and a sense of God's displeasure, they *imagine that their day of grace is past, that their sins are irre-*

missible, because they have violated all their vows and pious resolutions; or, that having sinned wilfully after receiving the knowledge of the truth, there remaineth no more sacrifice for sin. So they fall from presumption to despair. And their case is the more deplorable, as none that could afford them genuine assistance, are acquainted with their secret distresses. Frequently, indeed, they have formed the laudable resolution to ask advice of some wise and experienced person, and they have been as frequently deterred by fear and shame, or by the consideration of their past inconstancy.

There are few men under the economy of the Gospel, who have not felt repeated convictions for sin, and strong desires to repent and turn to God: but, as the tender blossoms display their beauty at noon, and are nipt at night by the chilling frost; so are these pious resolutions extinguished by the snares of company, or by a relapse into some pleasing and besetting sin. And it is generally acknowledged by those who have overcome at last, that had their good impressions been seconded by the company and counsel of wise and spiritual Christians, their conversion would have taken place at a much earlier period than it did. Mr. Baxter, after long experience and the maturest reflection, was so persuaded of the necessity of such assistance, as to recommend it to all penitents in the most pressing terms. "Never," says he, "expect that all thy books or sermons, thy prayers or meditations, should serve thy turn, without the advice and counsel of thy pastor; for that were devising to prove God's officers needless to His Church. If thou be an ignorant or an unconverted sinner, go to thy minister, and enquire what thou must do to be saved: and if thou live where there are none who are thus able and willing to direct thee, remove if thou can to them that are." An expression of the celebrated Ostervald is somewhat stronger: "It is certain," says he, "that multitudes perish for want of laying themselves open to their spiritual physician."

As for those who have already experienced a work of regeneration, who have often tasted the delights of religious conversation, and can reflect upon them, as on the most pleasing interviews they have had with mortals; few arguments, I *should think*, would be wanted to invite them to the weekly *class-meeting*, or to induce them (supposing they belong to other

communities) to institute these social means among one another. It must be apparent to every candid mind, that if a communication of experience was necessary to assist and direct us when we first came to God, it is still necessary to confirm us in Him, to quicken our devotion, and to invigorate all our graces. Admonition is, therefore, more requisite than conviction. And, as we all feel a strong propensity to hear the experience of others; as we wish to be informed how their scruples were removed, their difficulties surmounted, and their passions subdued; as we wish to partake of their joy, to share in their woe, and to know whether our own state be consonant to the state of others, or wholly peculiar to ourselves; I am the more encouraged to hope that this little performance will not be altogether unattended with success.

When we hear people speak their own experience, there is something in their voice and manner which affects us with such a degree of sympathy, tenderness, and conviction of their sincerity, as cannot be communicated to the mere reader. When the understanding and heart interest themselves on so momentous a subject, the tongue employs an eloquence which the greatest adepts in biography are unable to imitate. It follows, of course, that mutual communion can have no finer models, nor does it require a stronger recommendation than those excellent and entertaining books which all ages have received with avidity, and whose authors they have ever considered with veneration and respect. And the virtuous motives which have induced men of real delicacy to write and publish their experience to the world is alone a motive sufficient to induce us so far to follow their example, as to do it in a verbal manner, and within the limited sphere of our more intimate friends and daily companions.

It must be acknowledged, notwithstanding, that when we first invite the newly awakened to join us in the use of these social means, they mostly feel an inconvenient degree of bashfulness and timidity: but this is no argument whatever against their utility, as we feel much the same sensations when entering on some new engagements of life, or when first introduced into the presence of our superiors. Mutual communion, notwithstanding, is so far from offering any violence to our feelings, that the want of it has ever been considered as a great infelicity.

This may be clearly proved from a fact which is universally known and universally received. In all ages, the faithful, unbiassed by custom, or prompted by command, have opened an epistolary correspondence, and from time to time have communicated to each other the whole of their experience. Hereby they have enjoyed every blessing both of moral friendship and social piety, which their distant situation would admit. There are now extant in every Christian tongue, an infinite variety of spiritual letters, which form one of the best and simplest branches of our theological writings; which decisively evince, that a communication of experience is congenial to the avowed feelings of every Christian; and yet we must acknowledge, that it is neither so pleasing nor advantageous to do it by letter, as in the presence of one's friend, and accompanied with all the endearments of religious society.

(To be continued.)

HOLINESS DEFINED.

BY REV. A. MATHER.

FIRST. What is holiness? 1. *Inward* holiness is the love of God and of man, for the Lord's sake, shed abroad in the heart, producing lowliness, meekness, patience, long-suffering, kindness, compassion, tender-heartedness, forgiveness, content, and every other grace of the Spirit, against which there is no law (Gal. v. 23). 2. *Outward* holiness is that regularity of conduct, whereby we manifest *this* inward disposition—(1.) By our obedience to *all* the commandments of God. (2.) By walking in *all* his ordinances blameless. This, as it relates to God. Again, as it relates to our fellow-creatures, it is all that conduct, which is consistent with justice, mercy, and truth: or, whereby we do unto all men as we would they should do unto us, thereby manifesting that we love them as ourselves. Lastly, when we speak of it, as it respects ourselves, it is that *due government* of all our appetites, senses, and members, whereby they become instruments of righteousness unto holiness; and it shows, that *sin does not reign* in our mortal bodies, that we should obey it in *the lusts thereof*.

Secondly. What is *perfecting* holiness? It is *this* work of regeneration going on in the soul of the believer; or, as St. Peter observes, "it is growing in grace, and in the knowledge of our Lord and Saviour Jesus Christ;" or, as St. Paul words it, "growing up into him, who is our living Head, in all things."

Thirdly. What is perfection in holiness? It is that little leaven so leavening the whole lump, as to change it into its own nature, or being so made perfect in love, as to find all tormenting fear cast out; or, our having so put off the old, and put on the new man, as to be created in righteousness and holiness after the image of Him'who did create us; or, to have Christ to be all in all to the soul.

Whoever attains to these, arrives at perfect holiness, or perfection in holiness. And it should never be forgot, 1. That this work is already begun in every believer; that is, he has in him the seeds of holiness, and that *no* man can be a Christian believer who is destitute of the love of God and man. For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creature—but faith working by love. 2. That this holiness is *ours, is in us*. We *personally* are the subjects of it; do *actually* possess and enjoy it; are the men and women who practise it. Were it not so, to what purpose could we be called to examine ourselves, whether Christ be in us? and by this to determine upon our being approved of or rejected by God? "Know ye not your own selves, that Christ is in you, except ye be reprobates? If any man have not the Spirit of Christ he is none of his. I live not, but Christ liveth in me." Indeed, it is as unnecessary, as it would be endless, to produce all the passages which concur in *this* testimony, that whatever holiness there is with, or pertaining to us, is *ours*, though not *from ourselves*, yet it is *in us*.

Nor is it less evident, that it must be practised by us, if we would approve ourselves such believers as the Bible represents; or such people of God as shall be approved of by Him, either here or hereafter. So saith the apostle, "Shall we continue in sin, that grace may abound? God forbid!" He detests the vile supposition, that believers were to live unholy, and proceeds *to confute it thus*: "Know ye not," as if he had said, I appeal *your own consciences* for the truth of what I assert, "that *any of us as were baptized into Jesus Christ, were bap-*

tized into his death? Therefore *we are buried* with him by baptism into death; that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life; knowing this, that our old man is crucified with him, that the body of sin might be *destroyed*, that henceforth we should not serve sin." No, nor suffer it to "reign in our mortal body, to obey it in the lusts thereof." So runs the whole scope of the sixth chapter to the Romans, and concludes, "Now being made free from sin, and become servants of God, ye have your fruit unto holiness, and the end everlasting life," a plain proof that the apostle is not speaking in the seventh chapter of a Christian believer, but of an awakened man struggling and groaning for *that* freedom enjoyed by the believer, as it is described in the sixth and eighth chapters, and in every other place where the apostle speaks of the fruits of justification.

And it is equally clear, that we should possess and practise holiness, if we would be the people whom God will approve of, either here or hereafter. Therefore he saith, "Be ye holy, for I am holy." "God hath not called you (says St. Paul) unto uncleanness, but unto holiness." And to the Corinthians, that they might enjoy the Divine presence and approbation, the Lord saith by His apostle, "Come out from amongst them, and be ye separate, and touch not the unclean thing, and I will receive you; I will be unto you a Father, yea, I will dwell in you, and walk in you, and be unto you a God, and ye shall be my people." As if He had said, "I have given you my promises, that you may cleanse yourselves from all filthiness, and perfect yourselves in holiness; in that holiness which becomes my house, for ye are my temple; in that holiness, without which no man shall see me here, or hereafter. Therefore, thus prepare yourselves for the enjoyment of me in that glory, which is prepared for you, through that fear, whereby you discover you have a godly reverence, and wish to be found an acceptable people at the appearing of the Lord Jesus!"

HOW TO GET MEMBERS INTO THE CHURCH.

THERE is on the part of some leaders and ministers, a great anxiety to see an increase of members in their several

classes and circuits. This is very praiseworthy and commendable. But it is possible that this very anxiety may lead to the use of means which may fail to accomplish the object sought, or accomplish it in such wise as will not justify the means.

Without dwelling upon the means referred to, we will briefly state the one way which we think may prove the most effectual, so far as permanent good results go. *Aim to bring those, who you wish to become members, first of all to Christ.* They may be brought into membership with the Church, and there rest, and finally fall of heaven; but if they are brought to Jesus, and find His pardoning love, they will from the indwelling of that love the more easily be persuaded to give themselves to His people. The tie which then binds them to the Church will be the same which binds them to Christ, the Head of the Church—*love*. In the other case, the tie may be feeling, respect to persons, or some other inferior and secondary consideration, which may be broken by a caprice, or a circumstance of a trivial kind. *Aim to bring them to Jesus*, and you show your concern for their highest happiness. You show your regard for the Divine glory. You show your own disinterestedness. You may in this, touch in their hearts a feeling that is calling for sympathy. You may be the very one for whom they have been long waiting; the one to guide them to Him, whom their souls desire to love.

If you have succeeded in leading them to Jesus, you can now manifest to them as earnest a wish for them to *continue* with Him; and among the several means for this, which you may mention, *fellowship with the disciples*, may be prominent; that as they have come to Jesus, and that constitutes them His disciples, they must not be reserved and *isolated*, but allow the *nature* of discipleship to develope itself in friendly, brotherly, social feelings and words. They must publicly identify themselves with the disciples, and not be ashamed to have it known that they have done so. And to enforce the use of this mean, the usual considerations may be used, from personal experience, the word of God, the custom of disciples, the benefits to be received, &c.

Let the chief argument be: *You have come to Jesus. You love Jesus. You have vowed your allegiance to Him. Hereby you have become His disciple. You rejoice in this as a high privilege. Now, show yourself His disciple. Live as such. Speak to your*

fellow-disciples. Enter into the body and be a united member; and let this be a chief means of keeping you a disciple.

THE EDITOR.

THE DIFFICULTIES AND DISCOURAGEMENTS OF A CLASS-LEADER.

BY J. BLACKWELL.

WITHOUT excepting those of the most sacred and useful nature, every station in the world has its peculiar difficulties; nor is this to be wondered at, since the present is not the season of remuneration, but of labour; we are now sowing, and "in due season we shall reap, if we faint not." The trials of a Class-Leader proceed from various causes, which we shall in this chapter endeavour to point out, as well as to administer some relief and encouragement.

1. He is frequently cast down under a sense of his own insufficiency and weakness, when contrasted with the magnitude of the work in which he is engaged.

To be a leader and guide to souls; to bring them back, when they have strayed from the right path, and to urge them forward when they loiter; to shield them from the fiery darts of the wicked one, or to conduct them, when wounded, to the spiritual Physician; to manage their different tempers, and bear with their infirmities; and to guard them against rocks and quicksands, and every evil to which they may be exposed; are duties which so far exceed his strength and attainments, that he is often ready to sink under them.

For his advantage, a leader, thus dejected, should remember—
(1.) That, a man himself is seldom the best judge of his own talents and acquisitions; and it often happens, that those, the least capable of exercising any particular functions, have no doubt whatever of their sufficiency; while the most ample qualifications are generally combined with the greatest humility.
(2.) That God frequently makes feeble instruments amazingly useful; "that the excellency of the power may appear to be of himself, and not of them."
(3.) That in the Redeemer there is *an infinite fulness*, out of which he may daily receive *whatever he needs*, in order to do His holy will.
(4.) That a conviction

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of his own weakness should not induce him to desert the way of duty; but rather constrain him to be more frequent and fervent in his applications at a throne of grace, that he may be strengthened by the Spirit's might in his inward man, and thoroughly furnished unto every good work.

2. The particular frame of a leader's own mind may occasionally render the duties of his office difficult to be discharged.

He may be in a state of darkness, or under the immediate influence of temptation. At these times, he will probably call in question the truth of his conversion, or suppose that, if he ever possessed religion, he has now lost the precious jewel; and that it would be preposterous for him, who has neither light, strength, nor comfort, to attempt to assist others in working out their salvation.

While thus under a cloud, and haunted by thoughts like these, it is certainly a hard matter to proceed in a course of usefulness; yet, the mind may be somewhat reconciled, by considering—(1.) That this has ever been the experience of the servants of God, while passing through this life; and it seems necessary, to prepare such as have to act officially, to enter into all the feelings and circumstances of those to whom they are called to minister. The most profitable lessons, it is true, are not often the most delightful to learn; nevertheless, they must be acquired.

Luther said, three things went to make a preacher; meditation, prayer, and *temptation*; and the same remark may be applied to Class-Leaders. By meditation, his mind becomes properly furnished with knowledge; by prayer, the spirit of devotion is maintained in his heart; and, by temptation, his experience is matured, and eminently fitted for usefulness. (2.) It is in the time of trouble and conflict, that faith should be exercised, and a settled disposition of serving God and His Church manifested. (3.) After darkness and trials, the soul is usually given to enjoy overflowings of happiness. Therefore there is no reason to faint or despair, or rashly to start from a station in which we may be placed by providence, because our minds are not always in a calm unruffled state.

3. A leader may, possibly, be much discouraged, in consequence of his connections in life—

All that stand allied to him may be of an irreligious or persecuting spirit. His righteous soul may be grieved with their

conversation; and their opposition may oftentimes discompose his mind. It really must be difficult, for a person to remain uninfected in such a contaminated atmosphere; and, still more so, to continue upright and active, when all around are attempting to press him down, and check his energies. Yet the grace of God is almighty to help him; and, perhaps, by persevering, he may be the means of the conversion of those who are now his greatest hindrance and opponents. Besides, if, on their account he should give up his office, they will, very likely, afterwards get him to renounce his religion altogether. It is dangerous to give way in the least degree; we should rather be more diligent, and let our light shine with greater brilliancy, that others may be constrained to glorify our God.

4. The worldly circumstances of a Class-Leader may sometimes make against him in his situation.

If he be in business, and his affairs require him frequently to associate with carnal, or, perhaps, dissipated characters, he will find it difficult, and must exercise the greatest care and watchfulness, in order to be preserved from losing ground in religion. It might be well for him to observe the following rules. (1.) Never, at any time, or in any company, to be afraid or ashamed of owning his regard for religion. (2.) If solicited to anything improper, to object to it with firmness, assigning his reasons for his refusal. (3.) On no consideration whatever to neglect private devotion, and the instituted ordinances of God. (4.) Always to have his accounts in such a state, and to manifest such diligence, that, should he ever be unsuccessful in business, it may appear that he is conscientious and upright, though unfortunate. (5.) Before his concerns become absolutely desperate, to make known his state to some judicious, experienced individual, in whom he can repose confidence; and, should there be no probability of his being able to extricate himself, to convene his creditors together, and explain to them his situation; evidencing, at the same time, a willingness to adopt any measure which they may suggest for their advantage; or, if they be wishful, to close the matter, by committing his all to their disposal. (6.) If he be successful in the world, he must beware that the glittering scenes, and the bewitching influence of prosperity, do not charm his heart from God. *Spiritual mindedness, Gospel simplicity, and kind condescending*

manners, should still be retained. He must never think himself above serving the Church of Christ; but rather be thankful that increasing affluence enables him to be additionally useful.

A number of Class-Leaders are in rather indigent circumstances. With numerous families, and a scanty income, they find it hard to obtain the necessaries of life, or to preserve their credit in the world; and these things will often considerably affect their minds. Let them, however, reflect how graciously the Lord hath dealt with them hitherto, and that his choicest servants have been both poor and afflicted. The apostle Paul himself knew how to suffer want as well as how to abound. It is also certain that, by an honest resigned deportment, a leader in straitened circumstances may be useful; and, perhaps, Providence may, at no distant period, see proper to alter the face of his affairs for the better. However this may be, he will soon have done with the world, and all its evils; then, if he be found one who, in the name of Christ, has turned sinners from the error of their ways, or assisted them in seeking the kingdom of heaven, he will be rich and happy enough in eternity.

5. The state of his class may sometimes trouble a leader's mind, and make him ready to renounce it.

The seeds of discord may be sown among the members. They may be in a lukewarm state. Or, some of them, who made the greatest profession, may have fallen into sin. Before he forsake his station under these circumstances, he should, however, consider, that by giving up his office, he can do no good; but by continuing in it, he may. After the storm, a calm and sunshine may succeed; and he may see that peace and piety the want of which he now laments. Besides, if others will not be benefited by his means, he is not thereby exonerated from the obligation of *attempting* to do good. And it is in the season of discouragement and adversity, that he is to discover his zeal and stability; for then, additional exertions and diligence are required. Let him therefore wrestle with God in prayer, that the Spirit of love and holiness may be poured out; and bestire himself in the strength of the Saviour; then, probably, before long, his sorrow will be turned into joy, and his complaints into praise and thanksgivings.

6. A leader may be discouraged for want of co-operation and assistance, in promoting the welfare of the cause of Christ.

Those who are in office, and should be active as well as himself, may be buried in the world, or of such contracted views, as to make it impossible to get them to attempt to extend the borders of Zion. They may be of an overbearing, tyrannical disposition; without much judgment or talent, and yet, unless everything be done according to their views, there can be no peace. A lively and pious leader is much to be felt for, when thus circumstanced; yet, I would by no means recommend him to turn from the path of duty. If the principles of the community with which he is united be such as his heart approves, let not the conduct of individuals, who may have gained a momentary influence, cause him to desert them. Scripture and conscience should direct his proceedings; then he may rest assured that the Lord will bless his efforts, and raise up others to strengthen his hands, and aid him in his exertions for the glory of the Gospel. And those who were a hindrance to the prosperity of the work of God, will either be given to see their error, or placed in obscurity. Upon the whole, a Class-Leader ought to take the advice of the apostle, and put on the whole armour of God, that he may be able to stand in the evil day, and, having done all, to stand.

HUMILITY AND HER PORTRAIT-PAINTERS.

I DREAMT that I was standing alone one evening in a studio where a number of young painters had been attempting an allegorical picture of Humility.

These studies were chiefly ideal female heads; some bent low, with drooping eyelids, long lashes sweeping the pale cheeks, and grave closed lips; some with eyes gazing ecstatically heavenward.

One was the figure of a pale, sad-looking woman, her worn cheeks moist with tears, eyes upturned, and hands clasped in an agony of entreaty; another was a little happy child nestling on a bank of violets, with eyes tender and dewy as the flowers.

None of them, however, satisfied me. There was in the

expressions and attitudes of all a self-consciousness which in itself belied the subject.

Whilst I was considering why none of the artists seemed to have been more successful, the room suddenly broke into a glow of magical soft light; and looking round, I saw two heavenly creatures gliding about with arms twined round each other. It was like a vision of angels. But there was difference as well as likeness in the two. One had a protective, motherly face, and a voice like a dove hidden deep in a quiet wood. The other had an upward, trustful, childlike look, and a voice ringing and appealing like a child's.

They went smiling round the room from portrait to portrait; with now and then a soft tinkling of joyous laughter, as when young leaves laugh together in the spring breezes, or mountain brooks among their pebbles and cresses.

"None of these are like thee," said the tender, motherly voice.

"How could they be?" replied the joyous, childlike tones. "They have tried to paint me alone, and I am never alone. If they had honestly asked me to sit for my portrait, they would have found that no one ever sees me apart from thee."

Before two pictures, however, they paused.

The first was of an angel, the strong wings which had borne him from the heavenly heights scarcely yet folded; the white raiment still shining with the reflection of the light no man can approach unto. He was leaning over a little fire of coals on a chill mountain-side, carefully watching a little cake baking there. And beside lay a venerable old man, in raiment of camel's hair, sleeping the sleep of the weary.

"This face is a little like thine," said the motherly voice.

The reply came with a joyous peal of soft laughter,—

"Because it is thyself, stooping."

The other picture before which the two paused was a scene in a glowing Eastern land. One reclining at a feast; behind a woman kneeling, her face half-hidden in the rich tresses of the hair with which she was wiping the sacred feet at which she knelt. Around, hard, proud faces turned from her, and in contemptuous doubt and wonder watching him.

But the wonderful thing in the picture was the adoring gratitude in the woman's eyes. They had met His, fixed in forgive-

ness, pity, and hope on her, and saw nothing in the universe besides.

In a low, reverent whisper, the motherly voice said,—

“This has in it something of thee.”

“Of me!” was the reply. “It is thyself adoring; that is all.”

And, softly, the heavenly inseparable presences glided from the place.

Love stooping, and love adoring, what else is Humility?—
Family Treasury.



FAVOURITE HYMNS.

AS a flower-garden has its favourite flowers, and as society has its favourite persons, so a hymn-book has its favourite hymns. Some hymns, like some flowers, are ever fragrant, beautiful, reviving; or like some friends, ever welcome for the cheer, the good news, the joyous feelings which they bring with them. Like the truth of God, they never grow old, never lose their use, never become castaways. Ever since they were poured out of the *hearts* of their writers and have flown abroad in the churches, they have been caught up as anthems of the holy. The sentiments, the language, the rhythm, the soul which possess and clothe them, make them as angels of light bringing revelations from the heavenly world. Like certain Psalms of David, they have chimed in with the experience of God's people everywhere and in all times, and taking them they have made them the vehicles of communicating their inner life, both to God and man.

These favourite hymns are found as the inspiration of souls in every part of the universal Church of the Redeemer, showing that pure religion before God, and holy hearts in men, are not limited to times and places, any more than the pure light of the sun, or the pure life which God has given to the inhabitants of the universe.

The favourite hymns, too, do not all run in one groove, or take the shape of one creed or experience. They embrace the whole field of Christian life and practice. All phases of devout

all degrees of hope, all gradations of faith, all expressions of love, all ebullitions of zeal, all manifestations of holiness, all variations of joy, may be found within them. Hence, their applicability to the Divine life in man in all its multifarious degrees and expressions. There are hymns which fortify in temptation, which encourage in despondency, which sooth in distress, which animate in languor, which comfort in affliction, and which exhilarate the soul in the body languishing under the blighting influences of death. There are hymns which give company in solitude, which inspire warm joy, friendship, and affection in society; which give vigour, life, sublimity, to the worship of the great congregation, which light up the chamber of the afflicted saint with heavenly illumination, and which make the valley of the shadow of death to ring with gladsome voices accompanying him on his way to the celestial city.

We have been led to this train of thought by the examination of a book which has been recently published, called *The Methodist Hymn-book and its Associations*, compiled by G. J. Stevenson, and published by Hamilton and Co.

This is a work of considerable interest, and will, doubtless, be much read by those who wish to acquaint themselves with the authors, the dates of writing, and the associations of the hymns in the Methodist Collection. We do most earnestly recommend all who can afford to purchase the volume for themselves; but meantime we propose occasionally to give a few extracts from this work for the benefit of our readers. Our extracts will be chiefly in reference to the *favourite* hymns of the Methodist Hymn-book. Almost every leader has his favourite hymns which he uses in his class, and which are his companions in the family, in the closet, and in the occupation of life. But while they are to him the occasion of many blessings, he knows little as to their authors, the circumstances under which they were written, and the means of good which they have been to other souls. This knowledge may be both profitable and interesting for him to possess. We shall, with the assistance of the work referred to above, supply such information in reference to several of the favourite hymns of the Methodist Hymn-book.

The first favourite hymn that we mention is the 559th—

“God moves in a mysterious way,”

which is one of William Cowper's, and originally called, “Light

shining in Darkness." The instances wherein it has been a light to them who walked in darkness, are innumerable. It has encouraged many way-worn and foot-sore travellers on their pilgrimage to the Zion of God. The wonderful variety of circumstances into which it has poured rays of light, or streams of refreshing, cannot all be known on earth; but the original darkness in which the author was enclosed, and the way in which he was delivered, giving occasion for the writing of the hymn, are thus told by Mr. Stevenson:—

"Partly from pecuniary difficulty, and partly from deep remorse, on account of sin, Cowper had to be placed under the care of Dr. Cotton, as a lunatic. Ultimately he so far recovered as to be removed from the asylum, and allowed the liberty of free action. Even then he was occasionally so much depressed as to be a source of anxiety to those around him. In one of these attacks of mental derangement he unhappily believed that the Divine will was that he should drown himself in a particular part of the river Thames at London. He, one evening, in his thirty-second year, called for a post-chaise, and ordered the driver to take him to the Tower Wharf, intending, as he records, to throw himself into the river from the Custom House Quay. I left the coach upon the Tower Wharf, intending never to return to it. But I found the water low, and a porter seated on some goods, as if on purpose to prevent me. This passage to the bottomless pit being mercifully shut against me, I returned to the coach, and ordered the man to drive me back to the Temple." Thus the snare was broken. Cowper escaped the temptation, and immediately he sat down and wrote the hymn which, indeed, speaks of "Light shining out of Darkness," which has ministered comfort to thousands, and will yet afford consolation to thousands of others for many generations to come. James Montgomery says of this hymn that it "is a lyric of high tone and character, and rendered awfully interesting by the circumstances under which it was written—in the twilight of returning reason."

The late Rev. Hugh Stowell, of Manchester, at a public meeting, related an incident which very touchingly illustrates this hymn of Cowper's. One of the Lancashire mill-owners, who had struggled long to keep his hands employed during the cotton famine, arising from the American war, 1865, at a

found it impossible to proceed, and, calling his workpeople together, told them that he should be compelled, after his usual notice, to close his mills. The news was received with sadness and sympathy; to them it meant privation and suffering, to him it might be ruin. None cared to speak in reply; when suddenly arose the voice of song from one of the girls, who was a Sunday School teacher, and who, feeling it to be an occasion requiring Divine help and guidance, gave out the verse of Cowper's hymn—

“Ye fearful saints, fresh courage take,
The clouds ye so much dread
Are big with mercy, and shall break
In blessings on your head.”

And the mill-hands joined in singing the verse amidst deep emotion.

CHRISTIAN EXPERIENCE.

SEEKING SANCTIFICATION.

SOME months after my conversion to God, my Class-Leader said to me, “Do you think that God can save you from all inbred sin?” I replied, “I know God can do everything; but I do not expect that He will save me, or any of His servants, to that extent and degree before death; I think He will suffer these enemies to remain, for the trial of my faith and constancy.” He lent me a treatise upon Christian Perfection, to read with candour; and desired me, before I read it, to pray earnestly to God for light and conviction to receive the unadulterated truth as it is in Jesus. I did read the book with candour, mixed with prayer; and I saw from the Lord, I was not in the most excellent way; the remains of self-will and unbelief, of pride and anger, were within me; and while I sought to conquer one of these, another would gain an ascendancy.

I told these things to my religious companions, and found that their experience answered to mine, as face to face in a glass.

In order to help each other in the most effectual way, it was *proposed and agreed that we should meet in band. This, of all the advantages in the economy of Methodism, is far the most useful and excellent; where two or more are bound to be faithful*

to the souls of each other, jealous with a godly jealousy, sympathising in suffering, and bearing one another's burdens And I know, by many years' experience, that "it is good for brethren thus to dwell in unity."

As soon as I had received a clear conviction of the necessity of entire sanctification, I saw the word of God had comparatively been a sealed book to me. The prayer of the great apostle for the Thessalonians, "The very God of peace sanctify you wholly," taught me that those Christians for whom he prayed were sanctified in part by the Spirit of adoption, in that moment when their sins were pardoned. He asks entire sanctification, as a blessing which was to be received in time, in life, in health; because the blessing, in common with all other spiritual blessings in Christ Jesus, must be received in answer to the prayer of faith, now, and not as something to be wrought in a succession of years, by the hoary hand of time; neither gradually by the performance of a succession of religious duties, nor suddenly by the iron grasp of death, as I had before vainly imagined.

And the apostle's declaration of his experience to the Philippians, "I can do all things through Christ, who strengtheneth me," further encouraged me. And, "Let that mind be in you which was also in Christ Jesus," must in the lowest sense mean humility, without any mixture of sin. Without the experience of universal holiness, I saw I could not bring so much glory to God, neither could I be so extensively useful in my day and generation. And I was convinced that not anything short of this degree of inward purity is a meetness for the society of angels and the presence of God, whose transcendent glory is holiness.

Being fully convinced that entire sanctification is the privilege of every Christian believer, I resolved to seek it diligently in the use of all the means of grace.

I found I could not retain this thirst for holiness, if I was not diligent in prayer and circumspection. If at any time I was remiss in any duty, or was engaged in unprofitable conversation, or did not improve every hour to edification, my desires and convictions considerably abated.

One evening, at our band, the presence of God peculiarly overshadowed us; we were met with one accord, to plead that

as the time accepted, and not to cease pleading till we could all declare that "He was manifested to *destroy* the works of the devil." We were presently "baptized with the Holy Ghost and with fire." Being purged from all iniquity, we fully and heartily gave up our bodies and souls to be the Lord's for ever.—
From the Life of Henry Lomgdon.

SPIRITUAL LETTERS.

OF Letters already published, we intend to make free use of those of SAMUEL RUTHERFORD, a holy man of God, who lived, and laboured, and suffered for Christ in Scotland, in the early part of the seventeenth century. There is much that is quaint, abrupt, and uncouth to the ears of taste, but it must be remembered, when he wrote them, that they were written with no view to publication, and in the Scottish dialect. But with all these, there are beauties of holiness, streams of love, gems of thought, riches of grace, depths of experience, incentives to diligence, elevations of hope, communions with the Saviour, exhibitions of the Redeemer's glory, which are scarcely to be equalled in the spiritual letters of any one servant of God since the apostles. They have ever been the garden of spices in which holy souls have walked with delight; apples of gold in pictures of silver, on which they have gazed with admiration; feasts of fat things at which they have fed with pleasure. We think our readers will fully agree with us in our high estimation of these letters of the sainted Rutherford, as they may occasionally read them for themselves.

LETTER II.

To a Christian Gentlewoman on losing a Beloved Daughter.

MISTRESS,—My love in Christ remembered to you :—I was indeed sorrowful at my departure from you, especially since ye were in such heaviness after your daughter's death; yet I do persuade myself that ye know that the weightiest end of the cross of Christ which is laid upon you, lieth upon your strong Saviour; for Isaiah saith (chap. lxiii. 9), "In all your afflictions he is afflicted." O blessed Second, who suffereth with you! and glad

may your soul be, event to walk in the fiery furnace, with One like unto the Son of Man, who is also the Son of God. Courage! up your heart! when ye do tire, he will bear both you and your burden. (Ps. lv. 22.) Yet a little while, and ye shall see the salvation of God.

Remember of what age your daughter was ; so long was your lease of her. If she was eighteen, nineteen, or twenty years old I know not, but sure I am, seeing her term was come, and your lease run out, ye can no more justly quarrel with your great Superior, for taking his own, at his just term-day, than a poor farmer can complain that his master taketh a portion of his own land to himself when his lease is expired. Good mistress, if ye would not be content that Christ should hold from you the heavenly inheritance, which is made yours by His death, shall not that same Christ think hardly of you, if you refuse to give Him your daughter willingly, who is a part of His inheritance and conquest? I pray the Lord to give you all your own, and to grace you with patience, to give God His also. He is an ill debtor who payeth that which he hath borrowed with a grudge. Indeed that long loan of such a good daughter, an heir of grace, a member of Christ (as I believe), deserveth more thanks at your Creditor's hands, than that ye should gloom and murmur when he craveth but His own. I believe ye would judge them to be but thankless neighbours who would pay you a sum of money after this manner. But what? Do ye think her lost, when she is but sleeping in the bosom of the Almighty? Think not her absent who is in such a Friend's house. Is she lost to you, who is found to Christ? If she were with a dear friend, although ye should never see her again, your care of her would be but small. Oh, now, is she not with a dear Friend, and gone higher, upon a certain hope that ye shall, in the resurrection, see her again, when (be ye sure) she shall neither be hectic, nor consumed in body? Ye would be sorry either to be, or be esteemed, an atheist; and yet not I, but the apostle (1 Thess. iv. 13), thinketh those to be hopeless atheists who mourn excessively for the dead. But this is not a challenge (accusation) on my part; I do speak this only fearing your weakness, for your daughter was a part of yourself; and, therefore, nature in you being, as it were, cut and halved, *will indeed be grieved: but we have to rejoice, that when a part of you is on earth, a great part of you is glorified in Heaven.*

Follow her, but envy her not; for indeed, it is self-love in us that maketh us mourn for them that die in the Lord. Why? Because for them we cannot mourn, since they are never happy till they be dead; therefore, we mourn for our own private respect. Take heed, then, that in showing your affection in mourning for your daughter, ye be not, out of self-affection, mourning for yourself. Consider what the Lord is doing in it. Your daughter is plucked out of the fire, and she resteth from her labours; and your Lord in that is trying you, and casting you into the fire. Go through all fires to your rest: and now remember that the eye of God is upon you, beholding your patience and faith; He delighteth to see you in the burning bush and not consumed; and He is gladly content that such a weak woman as ye should send Satan away, frustrated of his design. Now honour God, and shame the strong roaring lion, when ye seem weakest. Should such an one as ye faint in the day of adversity? Call to mind the days of old: the Lord yet liveth: trust in Him, although He should slay you. Faith is exceedingly charitable, and believeth no evil of God. Now is the Lord laying in the one scale of the balance your making conscience of submission to His gracious will: and, in the other, your affection and love to your daughter—which of the two will ye then choose to satisfy? Be wise, then; and, as I trust that ye love Christ better than a sinful woman, pass by your daughter, and kiss the Lord's rod. Men do lop the branches off their trees round about, to the end they may grow up high and tall; the Lord hath, in this way, lopped your branch, in taking from you many children, to the end ye should grow upward, like one of the Lord's cedars, setting your heart above, where Christ is at the right hand of the Father. What is next, but that your Lord cut down the stock after He hath cut the branches? Prepare yourself; ye are nearer your daughter this day than you were yesterday; while ye prodigally spend time in mourning for her, ye are speedily posting after her. Run your race with patience; let God have His own, and ask of Him, instead of your daughter, whom He hath taken from you, the daughter of faith, which is patience; and in patience possess your soul. Lift up your head; ye do not know how near your redemption doth draw.

Thus, recommending you to the Lord, who is able to establish you, *I rest,*

Your loving and affectionate friend in the Lord Jesus,

Answer, April 23, 1628.

S. RUTHERFORD.

WESLEY LEADING CLASS.

WHEN Wesley made his last visit to Ireland he was eighty-seven years old. Mr. Joseph Stopford used to meet in class, in Dublin, with Joseph Rogers and his wife, the excellent Hester Ann Rogers, of blessed memory, and heard her relate her experience, while her face shone with wonderful beauty. Mr. Wesley was in the habit of meeting the class often. He did so in Dublin at that time, and then renewed their quarterly tickets. Mr. Stopford said, "I well remember the personal appearance of the little man, and his method of meeting the class. He would call the name of each of the members, and they would leave their seat and come before him, and then he would ask them some plain, searching questions, and after their answers give them some excellent advice, right to the point, and remarkable for brevity as well as adaptation."

WAKELEY.

UPWARD.

UPWARD where the stars are burning,
Silent, silent, in their turning
Round the never-changing pole ;
Upward, where the sky is brightest,
Upward, where the blue is lightest,
Lift I now my longing soul.

Far above that arch of gladness,
Far beyond these clouds of sadness,
Are the many mansions fair.
Far from pain, and sin, and folly,
In that palace of the holy—
I would find my mansion there !

Where the glory brightly dwelleth,
Where the new song sweetly swelleth,
And the discord never comes ;
Where life's stream is ever laving,
And the palm is ever waving—
That must be the home of homes.

Where the Lamb on high is seated,
By ten thousand voices greeted,
Lord of lords, and King of kings.
Son of man, they crown, they crown Him,
Son of God, they own, they own Him ;
With His name the city rings.

Blessing, honour, without measure,
Heavenly riches, earthly treasure,
Lay we at His blessed feet ;
Poor the praise that now we render,
Loud shall be our voices yonder,
When before His throne we meet.

DR. BONAR

ROUND LAKE CAMP MEETING;

OR,

THE PENTECOST OF 1869!

BY REV. G. HUGHES.

ROUND LAKE has had its Pentecost—a Pentecost in the true Apostolical succession. The thousands of prayers sent up from devout hearts all over the land have been answered. The marshalled hosts, gathered under the banner of Emmanuel, have met the enemy and conquered. The third in the series of Pentecostal manifestations has been realised—the last grander than its predecessors. “Not unto us, O Lord! not unto us, but unto Thy name give glory, for Thy mercy and for Thy truth’s sake!”

For the benefit of all who have not been permitted to enjoy this great “Christian festival,” I claim a little space for the recital of some of the wonderful dealings of God with us.

THE FOREST TEMPLE.

The place of convocation was one of nature’s choice locations. A magnificent forest, unfailing springs of pure water, and a picturesque landscape, of which the pretty little lake in the distance formed a prominent attraction, combined to render this a most charming retreat from the world’s tumultuous scenes. We found also a display of human ingenuity and enterprise, which contributed largely to the convenience of these assembled. Great credit is due to the Round Lake Camp-meeting Association for the excellent arrangements, and to Joseph Hillman, Esq., especially, President of the Association. The tents were of the best quality, and the boarding accommodations as good as we ever saw. True, the cost of some of these accommodations taxes the means of those in moderate circumstances rather heavily; but, doubtless, the rich spiritual

remunerations will obliterate the memory of pecuniary sacrifices. I cannot, however, refrain from expressing the hope that the wisdom of following years will devise ways by which the common people may be more largely represented. It is written, “*The common people heard Him gladly.*” Especially is it desirable that great numbers of our ministers who wish to attend these meetings should have that privilege. The example of a Presiding Elder, in this connection, is worthy of imitation. At the opening of the year, in attending his Quarterly Meetings, he said to the Officiary, that he desired that their pastor should attend “The National Camp Meeting,” and asked for the appointment of a committee to collect money to meet the expenses. In this way he secured the attendance of nineteen ministers on his district.

THE ADVANCE GUARD.

God was pleased in His gracious Providence to send to the ground an *Advance Guard*, several days before the opening of the battle. These, already full of faith and the Holy Ghost, uniting their prayers, and inspiring testimony concerning their faith in the result of the meeting, constituted a happy prelude to the subsequent realisations. Sabbath, July 4, memorable day in our country’s history, was rendered doubly illustrious in the experience of those at Round Lake. The sun shone clearly, the atmosphere was balmy, and all nature declared the grandeur of its great Original. The day, a high remembrancer of civil liberty, of national glory, was fuller of bright memories respecting spiritual freedom, for “whom the Son makes free, is free in-

deed." There was no preaching. The day was given to Christian testimony and prayer. Father Coleman and Brothers Adams and Boole severally led the meetings, and all the brothers and sisters present felt that

"Glory crowned the mercy-seat."

A bright seal was placed upon the day's exercises, in the drawing of precious souls to the altar of consecration. A gentleman of intelligence, who said he had been a member of the Church thirty years, and had never had his mind opened to this subject before, was among the seekers.

THE OPENING SERVICES.

Monday and part of Tuesday having been given to preparation, the spirit of prayer all the while pervading the ground, at two o'clock the people were summoned to the stand for the opening services. Brother Adams led us directly to the Throne in the opening prayer. The sermon was by Rev. J. S. Inskip, President of the Committee. He flung the banner squarely to the breeze, selecting as his theme, "And the very God of peace sanctify you wholly." He was divinely helped, and thrilled us with the narrative of his personal entrance into the inner kingdom. The sermon was followed by a prayer-meeting, the altar was uncovered, and living sacrifices were laid upon it.

THE PREACHING.

The stand was never more divinely honoured than at Round Lake. The unction from the Holy One was graciously given to those who were called to fill this responsible position. Every brother appointed to preach, evidently felt that he was ministering on no ordinary occasion. Rev. W. B. Osborn, of N. J.; W. L. Gray, of Philadelphia; W. McDonald, of Boston; Dr. Peck, of Albany; A. Cookman, of Wilmington; C. Manger, of Maine; J. W. Horne,

of N. Y.; Dr. Butler, late of India; Bishop Simpson; B. M. Adams, of Williamsburg; Bristow, of Kentucky; A. Longacre, of N. Y.; Dr. Chaplain, of Phila.; Wells, of Albany; Coleman, of Pa.; L. E. Dunn, of N. J.; W. H. Boole, of N. Y.; J. E. Cookman, of N. Y.; R. V. Lawrence, of N. J.; G. L. Taylor, of Brooklyn; and G. Hughes, of N. J., preached. Sometimes, in the evening, it was deemed advisable to have exhortations instead of preaching, followed by prayer-meetings.

THE SABBATH.

This was, indeed, a high day. The prayer-meeting at five o'clock was a feast. The love-feast at eight was wonderful. It is probable 500 persons rose to their feet to testify for Christ. Various attempts were made to count, but only with partial results. The scene was grand beyond description. Thousands of Christian countenances radiant with light divine. And when those voices were joined in holy song, it was like the sound of many waters. The struggle to get in a testimony for Jesus was unparalleled. The baptisms of fire were numerous. The children of Zion were joyful in their King. And when the States of the Union were called, and representatives sprang to their feet, and then for Canada, and then for the mother-country, *Great Britain* (for she had a flaming representative), a climax was reached, and the swelling hearts of the great multitude were full of rapture. No artist's pencil could portray, no human language is adequate to describe the sublimity of the scene!

When the Bishop came to the stand, at ten o'clock, it was amid such ocean-surgings as he had never felt before. No turbulent, wild manifestations, but the deep, earth-rocking swell of a mighty ocean. He felt it. Every lineament of his face, his eyes suffused

with tears, his bosom heaving with emotions too big for utterance, proclaimed that he was "strangely warmed." And when he rolled forth upon the ear of listening thousands that grand Apostolic utterance, "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice," &c., he struck a chord that sent its powerful vibrations all over the hallowed ground. Never did Bishop Simpson preach such a sermon—it was indited by the Holy Ghost, and riveted upon uncounted hearts by the Omnific Hand. When he came to the closing appeal, insisting upon *entire* consecration to Christ, *now* and *for ever*—the effect was overpowering. If ever an assembled multitude bowed to the truth, that *complete holiness is the believer's immediate privilege*, it was in that hour. Glory to the Triune God! Dr. Peck followed in an exhortation, which seemed to deepen the waters—they were deep enough to swim in. Who that was there will ever in time or eternity lose the memory of that service,

The services of the afternoon, conducted by Brother Adams at the stand, and Brother Bristow, of Kentucky, in the mammoth tent, were full of holy pungency—and in the evening the battle had swelled into vast proportions—the clash of arms was mighty—the slain of the Lord were many—the Sabbath was glory-crowned!

THE ALTAR-WORK.

Again and again during the progress of the meeting was it demonstrated that the old-fashioned square altar-work was the effective weapon for dealing death-blows at the very heart of the enemy. At Round Lake, as at Manheim and Vineland, it was *shown* that a solemn, earnest, *positive committal* of souls before the congregation, was a decisive action. Several times, especially *amid the stillness of the night*,

the altar containing hundreds was filled with seekers, and then the ministers were driven from their beautiful stand, and that was made an altar. Oh! my soul, thou wilt never forget the solemn tramping of immortal ones up those steps to the consecrated stand, as if climbing up the ladder Jacob saw—climbing up to glory, immortality, and eternal life. And then when this body of earnest-seekers was thus gathered to one spot, for mighty knee-work, how the power came! Grey-headed ministers, young ministers, with the brightness of promise upon their brow—veteran members, and young soldiers of the cross—all in solemn, living consecration. And how, by scores, they rose to testify of the cleansing blood, or the conscious witness of justification. Those were "*night-scenes*," sublime—indescribable. Angelic hosts hovering over the scene, were entranced by the wonders of redeeming love. For ever let it be remembered that *the square altar-work* is the effectual door by which souls are brought into the Kingdom—being of one accord, *in one place*, is the fitting attitude of the baptism.

THE TENT SERVICES.

The Round Lake Association, wisely calculating for the occasion, had provided a mammoth tent to hold 3,000 persons. It was given to noble work. The prayer-meetings held there at five o'clock in the morning were glorious seasons. It was not unusual to see five hundred present at that early hour, all having one spirit, eager to pray or speak for Jesus. Half a dozen brief, pointed prayers, would sometimes be offered in quick succession. The morning baptisms nerved the warriors for the day's contest.

THE PREACHERS' MEETINGS, held each evening at six o'clock, were seasons of wonderful interest. Doctors of Divinity, Professors,

Logicians, Orators—all came down into the straw together, and became like little children. It was wonderful. Again and again the mighty baptism descended, and the witnesses of perfect love, among the ministers, steadily increased. Brother Harlow, P. E., in the Providence Conference, who brought nineteen of his fellow-labourers with him, has had a rich reward. Six were sanctified when they came, and the thirteen others received the blessing on the ground. He returns to his district with incalculable reinforcement. May God increase the number of such Presiding Elders!

NEW FEATURES.

Each National Camp Meeting has been thrust out into new and blessed fields of usefulness. At this meetings were held specially for *Pastor's wives*. The church of the present time needs and demands *holy ministers' wives*, as well as holy ministers. The meetings in this connection were made a great blessing.

THE CLASS-LEADERS had a meeting. This was a new feature, and greatly contributed to the good cause.

THE CHILDREN'S MEETINGS were continued with great interest. They were chiefly under the care of Sisters Wittenmyer and James. Very many clear conversions occurred.

THE YOUNG PEOPLE'S MEETINGS were also profitable. Thus God is using this mighty agency to permeate all classes of the church with living influences.

THE COMMUNION SEASON.

Thursday morning was devoted to the Sacrament of the Lord's Supper. Bishop Simpson presided. It was an interesting sight to see such men as Father Reynolds, De Vinne, Wright of Ohio,

Coleman, and other veterans of the cross, surrounding the Bishop on this solemn occasion. The opening exercises were conducted by Dr. Lore, Editor of *Northern Advocate*, and Rev. J. S. Wright, of Ohio. Then about one hundred and fifty ministers and fifteen hundred members partook of the emblems of the broken body and shed blood of our adorable Lord. It was an hour of thrilling interest. Every heart was melted. As the one hundred and fifty ministers bowed at the table, the Bishop was moved to exhortation. His spirit was stirred within him. His voice was tremulous with emotion—he was under the weight of divine influence. He pressed every Brother to "*immediate consecration of all to Christ—and immediate appropriation of the virtue of the cleansing blood.*" The whole tent flamed with the glory of God—tears—songs—shouts—were sublimely commingled.

THE CLOSING SERVICE.

The Encampment closed on Friday morning, 16th inst. Brother Inskip, Bishop Simpson, and Brother Watson, P. E. of the Troy Conference, made appropriate remarks. The Bishop declared he had never attended a meeting where so much *intelligent, earnest* piety was witnessed, with so little that was extravagant, or objectionable. The ministers and people marched around the ground, took the parting hand, returned to their homes full of the spirit, and hoping for a glorious re-union before the throne of love.

The results of the meeting at Round Lake cannot now be estimated. It is safe to say, I think, that hundreds were converted and sanctified on the ground. But this is only the firstfruits, what will the harvest be?

THE TREASURY.

A Right to Holiness.

MEETING a class for tickets, Mr. Collins found Jane Gill anxiously longing for a "heart in every thought renewed, and full of love divine." He opened for her the way of faith. "Are you a child of God?"—"Yes." "Are you not as a child of God an heir of God?"—"Yes." "Have you not, as such, a gracious and assured right unto eternal glory?"—"Yes." "Does not right unto eternal glory necessarily include right unto everything, without which that glory may not be entered?"—"Yes." "Is not holiness such a thing?"—"Yes." "Have you not then a right unto that?"—"Yes." "Well, will you then claim your right. It only waits your claim?" They fell to prayer. The claim was urged, and Heaven admitted it.—*S. Coley.*

Seeing Christ in Person.

If any man should see, and behold Christ really, immediately, this is not the saving knowledge of Him. I know the saints do know Christ as if immediately present; they are not strangers by their distance; if others have seen Him more immediately I will not dispute it. But if they have seen the Lord Jesus as immediately as if here on earth, yet Capernaum saw him so; nay some of them were disciples for a time; and followed Him, John vi. And yet the Lord was hid from their eyes. Nay, all the world shall see Him in His glory, which shall amaze them; and yet this is far short of having the saving knowledge of Him, which the Lord doth communicate to the elect. So that, though you see the Lord so really, as that you become familiar with Him, yet Luke xiii. 26, *Lord, have we not eat and drank, &c.—and so perish.*—*Shepard.*

The Testimony of the Spirit.

THE testimony of the Spirit does not make a man more a Christian, but only evidenceth it; as it is the nature of a witness not to make a thing to be true, but to clear and evidence it. For first, a man is a believer, and in Christ, and justified, before the Spirit does witness it; else the Spirit should witness to an untruth and lie.—*Ibid.*

Taking a Promise.

WHEN may a Christian take a promise, without presumption, as spoken to him? The rule is very sweet, but certain; when he takes all the Scripture, and embraces it as spoken unto him, he may then take any particular promise boldly. My meaning is, when a Christian takes hold, and wrestles with God for the accomplishments of all the promises of the New Testament, when he sets all the commands before him, as a compass and guide to walk after, when he applies all the threatenings to drive him nearer unto Christ the end of them. This no hypocrite can do; this the saints shall do; and by this they may know when the Lord speaks in particular unto them.—*Ibid.*

Col. iii. 11.—Christ all in all.

A GENTLEMAN of large business transactions was known for his great spirituality of mind, and was once asked by a friend how he was enabled to preserve such a frame? He replied, "By making Christ all in all." After a time he sustained heavy losses in a commercial crisis, when his friend again asked him how he still maintained his cheerfulness and buoyancy? He replied, "By finding my all in Christ."—*S. Coley.*

Restraining Grace.

IF we have seen others do things

that we never did; and if they have done worse than we, this is owing to restraining grace. If we have not done as bad as Pharaoh, it is owing to Divine restraint. If we have not done as bad as Judas, or as the Scribes and Pharisees, or as bad as Herod, or Simon Magus, it is because God has restrained our corruption. If we have ever heard or read of any that have done worse than we, if we have not gone the length in sinning that the most wicked pirates or carnal persecutors have gone, this is owing to restraining grace. For we are all naturally the enemies of God as much as they. If we have not committed the unpardonable sin, it is owing to restraining grace.—*Jonathan Edwards.*

Comfort for Old Age.

CHRIST when on earth cured many a spot, especially of leprosy, but never smoothed any wrinkle, never made any old man young again. But in heaven He will do both (Eph. v. 27), when "He shall present to Himself a glorious church, not having spot or wrinkle, or any such thing, but that it should be holy and without blemish." Triumphant perfection is not to be hoped for in the militant Church: there will be in it many spots and wrinkles as long as it consisteth of sinful, mortal man. It is Christ's work, beyond the power of man, to make a perfect reformation.—*Thomas Fuller.*

General Promises.

ISAAC, ignorantly going along to be offered, propounded to his father a very hard question: "Behold the fire and the wood, but where is the lamb for the burnt offering?" (Gen. xxii. 7). Abraham returned, "God will provide himself a lamb for a burnt offering." But was not this a gratuitous word of Abraham? Did he not herein speak without book? Where and when had God given him a promise to provide him a

lamb? Indeed, he had no particular promise as to this present point; but he had a general one: "Fear not, Abraham, I am thy shield, and thy exceeding great reward." (Gen. xv. 1.) There was not only a lamb but a flock, yea, a herd of cattle promised to him. It hath kept many a honest heart in these times from sinking into despair, that though they had no express Scripture that they should be freed from the particular miseries relating to this life, yet they had God's grand charter for it. "And we know that all things work together for good, to them that love God, to them who are the called according to His purpose." (Rom. viii. 28.)—*Thomas Fuller.*

How to Live Peaceably with Others.

1. To regulate our passions.
2. To moderate our desires and shorten our designs with regard to the good things of life.
3. To have a watchful eye upon ourselves in our first entrance upon any contest.
4. Always to guard against intemperance of our tongue, especially in relation to that natural proneness it has towards publishing the faults of others.
5. To keep ourselves from embarking in parties and factions.
6. To study to be quiet, by doing our own business in our proper profession or calling.
7. Prayer to the Author of peace and Lover of concord for the fruits of His Spirit.—*Bp. Atterbury.*

Blessing our Persecutors.

BLESS them who persecute you—

1. Speak well of them. If there be anything in them commendable and praiseworthy, take notice of it, and mention it to their honour.
2. Speak respectfully to them, according to their place.
3. Wish well to them and desire them good, so far from seeking any revenge.
4. Offer up that desire to God, prayer for them.—*M. Henry.*

THE GOOD SHEPHERD.

"I am the Good Shepherd; the Good Shepherd giveth His life for the sheep."

I was wandering and weary
When the Shepherd came unto me;
The ways of sin grew dreary,
And the world had ceased to woo me;
But I thought I heard Him say,
As He went along the way,
"Trembling soul, oh, do come near me,
My sheep should never fear me,
I am the Shepherd true!"

At first I would not hearken,
But put off till the morrow;
My life began to darken,
And I was *sick* with sorrow;
Still I thought I heard Him say,
As He went along the way,
"Trembling soul, oh, do come near me,
My sheep should never fear me,
I am the Shepherd true!"

At last I stopped to listen;—
That voice could ne'er deceive me,
I saw His kind eye glisten,
As anxious to receive me;
And I'm sure I heard Him say,
As He went along the way,
"Trembling soul, oh, do come near me,
My sheep should never fear me,
I am the Shepherd true!"

He took me on His shoulder,
And tenderly He kissed me;
He bade my love grow bolder,
And He said how He had missed me;
And I always heard Him say,
As He went along the way,
"Trembling soul, oh, do come near me,
My sheep should never fear me,
I am the Shepherd true!"

I thought His love would weaken
As more and more He knew me;
But it burneth like a beacon,
And its light and heat go through me;
And I always hear Him say,
As He goes along the way,
"Trembling soul, oh, do come near me,
My sheep should never fear me,
I am the Shepherd true!"

OHW



THE
CLASS-LEADER'S MAGAZINE
AND
GUIDE TO HOLINESS.

MARCH, 1870

WHO ARE TO GET MEMBERS INTO THE
CHURCH ?



HIS is an important question ; and it may be of some practical use to give a few moments to its consideration.

In all work connected with public bodies there is danger of falling so much into the *general*, that the *particular* is overlooked. There is the *diffusiveness* of ideas and principles, of duty and obligation, but the *individual* duty and obligation are so lightly felt that the effect is imperceptible. In respect to the subject before us there is, we fear, too much truth in this observation. Instead of the duty and obligation being felt by each concerned, they are like sin, often referred from one to another, without the proper person boldly and frankly taking them to himself and acting under their influence.

"The ministry is the agency of the Church to bring members into her family." True, but are they the only agency of usefulness in this particular? Are there no other shoulders on which this burden rests? Must there be no member added to the Church, and no effort put forth to secure any, but by the ministry? Alas, then, for the growth and triumphs of the Church! They will be few and feeble, compared with the demands of the world and the expectations of Christ. The ministry may perform all its duty, and the Church will the

come far short, in its extension and victories in the earth, of what she ought to realise.

"The leaders and lay preachers are another agency, whose work it is to secure members to the Church." Yes, we say so too. But are these, with the ministry, all on whom the work devolves? Are there none else to be found by whom something must be done in this matter? All these combined, doing their utmost in augmenting the Church and diminishing the world, could not meet the necessities of the times. What are they all among so many of the world's population?—among so many of the visible and invisible powers of opposition? They are not adequate to the demands. Something more individual and comprehensive is needed. What is it?

Look at the *membership* of the Church. Here you have the thousands and millions, where in the former cases there are only the hundreds and thousands. Not only, then, must the ~~ministry~~ and officers engage in this work of seeking the lost ones ~~for~~ bringing back to the fold; but the membership *individually and unitedly* must join in the enterprise. If as a *Christian* this is ~~obligatory~~ upon a minister, it is equally obligatory upon a member *as a Christian*. If from the official relation it is obligatory upon a minister, it is also obligatory upon the member from his *relation* to the Church as such. There are two sides of the obligation in one instance as much as in the other.

Every member of the Church of Christ is bound, by a two-fold obligation, to the work of saving souls, in guiding them to Jesus, and in guiding them into union with His Church. As one who has believed in Christ, who is united to Christ, who has covenanted with Christ, and so become a *Christian*, he is bound to love souls as Christ loves them, to sympathise with Christ in His travail of soul for their salvation, and in co-operation with Christ to do his utmost to bring souls to Him. Then, as one who has given himself to Christ's people by Christ's will, entered into their fellowship, belief, and discipline, and thus become a *member*, he is bound to enter into the spirit of enterprise and conflict against the world, and to use all the skill, wisdom, and grace of Christ's spirit to bring those into like fellowship with him whom he has brought into fellowship with Christ.

While an individual is thus connected with Christ and Christ's Church, we cannot see how it is possible for him to dispense with this twofold obligation to seek members for the Church. *It is as much his work in his relation to Christ and His Church, as it is the work of the ministry and lay officers.*

Would to God this obligation was felt and acted upon! Would ~~that it was so~~ felt that all such excuses as are generally raised against it—want of time—want of talent—want of education—~~want~~ of courage—want of influence, were all melted into nothing! Would that every member of the Church, according to the gifts and graces given him, might at once enter upon this work of seeking souls for Jesus and His Church! Would Zion then languish? Would Jerusalem then lie in the dust? Would the growth of the world's population exceed the growth of the Church? Would infidels and secularists be able to taunt the Church with its non-aggressive movements? Would the Church have to mourn over its small increase of members from year to year?

O ye members of the Church of God! awake to a definite apprehension and sense of your obligation in this one department of your work! Do not rest content to be merely *passive*. Be *active*. Let your happiness be to labour as well as to wait. Believe, pray, be patient, enjoy the ordinances, grow in grace; but *work*! Feel that the enlargement of Zion depends upon you as upon others. If each member of the universal Church would resolve to seek and find *one* soul for Christ and His Church each year, the world would soon be evangelised. All nations would soon come in and make one undivided fold under the one ever blessed and all glorious Shepherd.

It should be the duty of leaders, while setting an example, powerfully and prayerfully to urge this matter upon each member.

A WORD TO SEEKERS OF HOLINESS.

BY THE REV. J. B. HORBERRY.

HOLINESS is the entire bent of the soul towards God. The soul cleaves to Him, assimilates His likeness, is made:

partaker of His nature, breathes His spirit, and walks under His control. Holiness is the preservation of the body, soul, and spirit in a blameless state, not merely to-day, but to-morrow, and to the coming of Christ.

The term "blameless" implies the full exercise of all the powers for God, the fixedness of the affections on God, or the believer's steadfastness, immovability, and devotedness in the work of God.

But do you ask, can the principle of true holiness be attained at once? is it not progressive? attained on the development, growth, and discipline of our powers? Development, growth, and discipline are not essential to our being perfected in love, but to our spiritual manhood. The error which has obtained in the Church is that of confounding spiritual manhood and Christian holiness. We cannot condemn too strongly the notion that holiness of heart is progressively attained; for this notion is opposed to the pleasure and purposes of God, as revealed in the Bible, concerning His people.

First, the notion that Christian holiness is progressively attained prevents professing Christians from seeking *now* that which God enjoins upon them. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." Matt. xxii. 37. How beautifully Paul prays, "The very God of peace sanctify you wholly." This must mean *now*, for he also prays that the spirit, soul, and body may be preserved blameless unto the coming of our Lord Jesus Christ." 1 Thess. v. 23. Surely *now* is the accepted time, and *now* is the day of salvation. But how can we believe for the accomplishment *now* in our hearts of that which we conceive to be attained progressively? We know that some are a long time in gaining this hallowed state of soul. They have many an up and down, many a conflict, and we rejoice, many a victory over evil. Yet they are a long time before they can be persuaded to make a full surrender to Christ, and therefore the work of purity is delayed. But when they obtain the blessing they are amazed at their unbelief or blindness in not seeing the whole scheme before.

They see that a complete victory might have been gained before *but for their unbelief*: a complete victory over the world, the *flesh*, and the devil. Oh, that every professing Christian would *realize this!* But there are so many difficulties, prejudices,

pre-conceived notions; so much unbelief in reference to retaining this hallowed state of soul. Many look upon business, their living in the midst of irreligious persons, the sorrows, afflictions, temptations, losses, and trials of the present life, as so many impediments to the cultivation of heart holiness. They seek to be holy some time before they die, but fail to realise the blessing *now*.

Again, the notion that Christian holiness is progressively attained hinders professing Christians from rendering *immediate obedience to God*. That which is imperative, and which alone can secure to the soul the smile of God, and enable the soul to realize that smile, is made difficult, if not impossible. "Be ye holy; for I am holy." 1 Pet. i. 16. "Be ye therefore perfect, even as your Father which is in heaven is perfect." Matt. v. 48. Christian holiness is *attainable*, and attainable *now*, from the fact that it is commanded. And shall we say that it is an impossibility? "It is always to be understood," says one, "when God requires anything of men, that they possess the requisite faculties to do it. Otherwise God requires of us impossibilities on pain of death, and sends sinners to hell for not doing what they were in no sense able to do." Therefore, let all to whom God says, "Be ye holy," obey at once His command and be holy.

Again, the notion that Christian holiness is progressively attained gives a license to inward corruption, and leads professing Christians to excuse themselves in things which they ought with a resolute determination to avoid. And this, with the notion that they shall be better some day, stronger to battle with their foes and to conquer them, and gain possession of the Canaan of perfect love, and the glorious freedom of the children of God. But do not the faithful say, "Let us go up at once and possess the good land, for we are well able." Surely this is what the Bible sets forth as the privilege of believers. "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. viii. 1.

Again, the notion that Christian holiness is progressively attained makes the time of the soul's establishment in the ways of God indefinite. That which it is the privilege of professing

Christians to realize in a moment is rendered uncertain, for it is made to depend upon their development, growth, and discipline. "Be ye steadfast, unmovable, always abounding in the work of the Lord." 1 Cor. xv. 58. But how can this injunction be obeyed, while besetting sin remains? How can the soul be immovable while it is moved with inward corruption? How can the professing Christian be steadfast while he is rendered by unconquered self unsteadfast?

Once more, the notion that Christian holiness is progressively attained delays the full preparation of professing Christians for the service of God. What would the disciples have accomplished for Christ if they had entertained this notion? They did not; but obeyed the Divine injunction, and pleaded with one accord the promise of the Father, and realized its accomplishment. "They were all filled with the Holy Ghost." Acts ii. 4. They sought first a full preparation for the service of God, and then, having received the baptism of fire and of the Holy Ghost, went forth and preached everywhere, the Lord working with them, and confirming the word with signs following." Mark xvi. 20. This is what every preacher, class-leader, and every other servant of Christ should do.

A glorious work would be accomplished in the present day, if all who attempt to labour for God would seek first a full and glorious preparation for the work; seek to be filled with the Holy Ghost. It is not more preachers, class-leaders, and other agents that are wanted to extend the kingdom of Christ; Christ's kingdom wants holy preachers, holy class-leaders, &c., such as Fletcher, Bramwell, Carvosso, and many others.

Purity attained progressively! Alas, this fatal delusion has been disastrous to thousands of souls, inasmuch as they have been months, and in many cases years in attaining that which might have been attained in a moment. May the Lord save you, dear reader, from the delusion, and lead you at once into the full enjoyment of Himself. Walk with God. *Now, now* is the time to gird on the whole armour of God, to prepare for the battle of life, and for the victory "through the blood of the Lamb." True holiness may be obtained at once—*instantaneously*.

Purity is an instantaneous work. Every impediment to our growth and prosperity may be removed in a moment. True, we cannot attain to the highest degree of holiness, for there is no

such thing as absolute perfection in the present life. We cannot attain to maturity in a moment. This is a work of time. We cannot attain to spiritual manhood at once, or become adult Christians in a day. The young Christian cannot know so much of the Divine Word, and be so rich in religious experience as the adult Christian. "For every one that useth milk is unskilful in the word of righteousness, for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil. Heb. v. 13, 14. Yet it is the privilege of all to be as pure and healthy in spiritual childhood, as in spiritual manhood. Purity may be regarded as the health of the soul. What health is to the body, purity is to the soul. As health is essential to the growth of the child, that it may ultimately become a man, so purity is essential to the growth of the soul that it may attain to spiritual manhood.

It is in degree that we advance—in *quantity*, not in *quality*—"From glory to glory," "from grace to grace," from "strength to strength;" that is, from the same to the same, but from a lesser to a higher degree. Therefore, of all the purified, those of lesser degree are as perfect as those of higher degree; all are "complete in Christ."

Are you perplexed with the thought that some die before attaining to spiritual manhood, since the attainment requires development, growth, and discipline? Well, so it is. There are children in heaven as well as men and women. And some who were but babes in Christ have been taken home. What they are in heaven remains for us to prove. This must suffice at present: "Who will reward every man according to his works."

Do you ask, Is not the soul sanctified when it is justified by faith? would not the soul go to heaven if the body were to die then? Beyond a doubt it would. And it would be a great mercy if some were taken to heaven then; for they "begin in the Spirit and end in the flesh." We believe the work of holiness begins in justification; and as far as the soul is preserved and grows in grace, so far the work of holiness is complete. *The question is not so much when holiness begins, or whether the soul in justification is secure, or how far the work is accomplished then; as, are all your powers exercised for God? or, ?*

the bent of your soul towards God? or, are you being preserved blameless by the power of God? If not, the work is not complete in you. Do you feel anything contrary to the love of God in your heart; any enmity, evil temper, unkind feeling, pride, selfishness? &c. If you do, you are not sanctified wholly—pure in heart. There is something more to be done for your full and constant growth in grace. You are not so much under Divine control as you should and may be. The grace which alone can perfect you in love can be obtained instantaneously. "Ask, and it shall be given you." God says, "I will receive you," and "the altar sanctifies the gift;" but your entire being must be consecrated to God: your all must be laid upon the altar. Ask earnestly that God will receive you, spirit, soul, and body, saying, "I am not wholly thine, but I will be thine *now*. I give myself wholly away to thee now, Lord. I *will* be thine, Lord, it is thy will that I should be thine. Our wills are united, *I am thine wholly*." Faith exercised, the grace comes. Your all placed upon the altar, the gift is accepted, and the work is done.

Dear reader, our article is already long enough; we therefore trust that the remarks offered will make the way of holiness plain to your seeking soul, and be the means of leading you to the true enjoyment of perfect love. Never rest till you have placed your all upon the altar. Be determined to obtain true holiness; to live so as you shall never grieve, but constantly please your God. You will be beset with many difficulties, but let difficulties act as incentives to victory, and impossibilities invite you to success.

"Faith, mighty faith, the promise sees,
And looks to that alone;
Laughs at impossibilities,
And cries, 'It shall be done.'"

"BE YE HOLY."

THE QUALIFICATIONS OF A CLASS-LEADER.

BY J. BLACKWELL.

IN erecting the Jewish temple, every man was rendered competent for the particular department which he was required to undertake; and we may safely conclude that the Great Head of the Church will, in some measure, fit every one whom

He calls to perform a part in building His spiritual temple for the station which He designs him to occupy. To think otherwise were highly dishonourable to God, as He would be subjected to the charge of being a hard master. All, therefore, whose duty it is to stand in an official capacity, are given to possess suitable talents, which they are expected to employ for the benefit of souls and the glory of the Redeemer.

In describing the qualifications of a Class-Leader, I wish to guard against estimating them too high, lest any should be discouraged; and, in the mean time, it would be wrong to rate them too low, as this would tend to deprive the office of its consequence and responsibility. These qualifications may be reduced to two classes, consisting of those that are *essential*, and such as are *desirable*.

I. *Such as are* ESSENTIAL.

1. True religion must of course be placed first.

All other knowledge, therefore, though useful in its place, would be insufficient without this. Did a man possess the mathematical abilities of Achimides, the astronomical information of Newton, the reasoning powers of Locke, the poetical genius of Homer or Milton, and the literary talents of Johnson; nay, had he a perfect acquaintance with religion itself, as to the theory of it, yet if his heart were not under its influence, it would not be proper for him to be a Class-Leader.

One who sustains this office must have been made sensible of the depravity of his nature, the wickedness of his heart, and of his utter inability to disentangle himself from sin, or in any way merit heaven. Not only so, but he must have experienced repentance and abasement before the Lord. He must have made an earnest inquiry after salvation, and have been conducted by the Spirit to "behold the Lamb of God that taketh away the sin of the world." By faith he must have seen Him of whom Moses in the law and the prophets did write. The efficacy of that blood must have been felt, "which speaketh better things than the blood of Abel;" pronouncing his pardon, renewing his heart, and setting his soul athirst for the living God. Doubts he may sometimes have, but upon investigation he should be able to know that he has passed from death unto life; and that it is his supreme desire to "grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ." In

few words—no man is fit for a Class-Leader unless he has been truly converted, and is steadily persevering in the way to heaven.

2. He should have a good character in the estimation of the world.

Perhaps it may be thought that if he be pious, he will, of course, be reputed such. This certainly should be the case, but it is not always so; for prejudice and unfounded report may sometimes calumniate the name of a sincere Christian, and consequently, render it impossible for him to be useful, at least, for awhile, and until he have outlived the effects of slander; and by the uniform consistency of his conduct made it manifest that the malice of the wicked, and not his own improper deportment, occasioned the impression to his disadvantage.

In describing the qualifications of a bishop, the apostle says, "He must not only be without blame, but also have a good report of them that are without; lest he fall into reproach." There is an evident propriety in making a distinction like this; for a man unjustly accounted bad, and one deservedly looked upon as such, are in the opinion of the public the same, and, of course, equally incapable of serving the Church. None, therefore, should be appointed Class-Leaders who are not well reported of—1. As having assumed the profession of religion from pure motives, and not with selfish mercenary views. 2. As being in private and in their families what they appear to be before men; and not Christians in the sight of the world, and in other situations little or no better than heathens. 3. As taking the office of Class-Leader solely for the good of souls and the glory of God; and not to be above their brethren, or to patronize a party. If they be suspected as to any of these points, they cannot fill their station with credit and advantage to the cause of Christ.

It is not only necessary for a person to have acquired a good character before he be instituted leader, but he must also be careful to maintain it; as whatever affects this destroys his ability for further usefulness.

3. A Class-Leader should possess a portion of zeal, and have *an ardent desire*, as well as a willingness to labour, for the good of souls.

A lukewarm listless professor is unfit to be a member of the

society; but above all, he is not a proper character for the office of Class-Leader. Indolence under any circumstance is hateful both to God and man; but more especially when it puts on the appearance of industry. The devil and his agents are zealous and active in attempting the destruction of mankind; and when we turn our eyes towards the world, we see the ungodly in earnest, while following the objects upon which their hearts are fixed. One is panting with intense desire after the dust of the earth; another grasps at sensual pleasure with the utmost eagerness; and we observe a third aspiring after promotion and honours as if they were for ever. And is it not requisite that he who has the charge of souls should be zealous? Our Redeemer was eaten up by this spirit; and impelled by its influence, the apostle exclaimed, "God is my record, how greatly I long after you in the bowels of Christ."

If a leader be without vigour, it is impossible for him to do much good; but he may be a hindrance to the prosperity of the work of God. Destitute of zeal, he will not take delight, nor enter properly into the spirit of his office. He will neglect opportunities of benefiting his fellow-creatures, as in his account something will always be in the way. His example will discourage other Class-Leaders, and perhaps make them lukewarm too; and it is very likely that the interest of religion will be reduced to a low state.

Let it, however, be understood that I am not recommending a zeal without knowledge; nor that which is indiscreet, and spends itself upon little unimportant matters, overlooking such as are weightier. But that which is produced in the heart by the Holy Spirit, and operates like heavenly fire, pervading all the powers of the mind, and calling its energies into action to help forward the best of causes. This is a zeal which makes its possessor think no trouble too great to be at to promote the salvation of men; and disposes him, in a laudable sense, to compass sea and land to gain a proselyte to the Lord Jesus. This zeal is uniform and continued; not a flash, but a flame; not like the crackling of thorns, but like the sacred fire upon the altar, which never went out day or night. It does not delight in show and ostentation, and like Jehu's, invite all around to come and see it; but acts as silently as possible, and yet, by the effects produced, proclaims itself in the eyes of

the world. It is not that spirit of bigotry, which would have fire to descend from heaven and consume all who do not, in every particular, go along with it; but a Catholic spirit, which rejoices if Christ be preached, and known, and loved, and His interests advanced, whoever may be the instruments.

If any situations upon earth require their occupants to be in earnest, a Methodist Class-Leader is placed in one of them; and if by his lukewarmness he chill the heavenly affections, or damp the devotions of them connected with him, it had been better for him never to have known them.

4. He should be one who fully approves the Methodist doctrines and discipline.

Whatever be the sentiments of other denominations of Christians, the Methodists themselves believe that the doctrines they teach, and the discipline they have instituted, are agreeable to the Scriptures. And that they have a right to select those for their officers whom they judge best qualified to promote the interest of their community, is a proposition the truth of which is too obvious to require reasoning upon. It is, therefore, not a breach of charity, but an act of prudence and duty, to fix upon such only as concur with the peculiarities of the body whose prosperity they are expected to promote. To place one of different views in a public capacity might probably be followed by many unpleasant consequences.

For he must either have his office without any restriction, or conditionally. If he were appointed to it, without being obliged not to deviate from the principles of the Connexion, the members of his class might then be taught one thing from the pulpit, and another at their social meetings. What would follow? They must either continue unsettled, and not know which to fall in with, and in this case many disputes might arise among them; or they would embrace one side of the question. If they fell in with their leader's sentiments, this would prevent them, at least in part, from profiting at the public ordinances. And if they accorded with what was advanced in the pulpit, then it must be impossible for them to be benefited at their class-meetings. And the likeliest conclusion in either case would be, a separation from the society, to form a new party; or a falling in with the world, and the loss of all seriousness and devotion.

Perhaps, it may be thought, there would be less hazard, were there an expressed or implied condition, that such leader should keep his singularities to himself, and never in his class, or to his members, divulge anything in opposition to Methodism. It does not appear to me that a compromise of this nature would at all mend the matter. In the first place, the leader's own mind would be fettered thereby, and this must essentially impair his usefulness; not to say how difficult it would be for him strictly to keep an engagement of this kind; for in religion one sentiment is so connected and interwoven with another, that under some circumstances he must, almost unavoidably, either in expressing his own experience, or in addressing those who met with him, introduce his peculiarities and so violate his contract. And should not this be the case, if his members had a knowledge of his restraint, their minds would be likely to sustain injury; for if they respected him, they would be in constant fear of saying anything at variance with his views, lest he should be hurt thereby, so that reserve, which is the bane of class-meetings, would be introduced and grow upon them, until the means become uninteresting; their attention to them would then be a task, and giving them up the consequence.

An insuperable objection to anyone being appointed Class-Leader who is not in all respects a Methodist, arises too from this consideration—that he would be expected to enforce discipline which he did not approve, and inculcate doctrines which he did not believe—a conduct involving the grossest hypocrisy.

The same impediments are not in the way of admitting a person, not of a contentious disposition, who does not agree with us in every particular, to be a private member, and enjoy all the privileges of the society; as his case materially differs from an official station. The one comes to *learn*, the other to *teach*; and this consideration gives occasion to and justifies the distinction.

What I wish to say amounts to this: That the Methodists (consequently all other religious communities), for the preservation of peace among themselves, and out of regard to what they conceive to be the truth, should elect for their officers only those whose sentiments they approve, and at the same time cultivate the spirit of love, and give the right hand of fellowship to all of every name who belong to the Lord Jesus.

MILK AND HONEY.

BY RALPH VENNING, 1653.

(Continued from page 16.)

39. AS what saints have pleaseth not God, if offered without themselves; so what they have from God doth not please them without Himself.

40. Sorrow for sin is to last as long as there is any sin to sorrow for.

41. The world's all is nothing at all.

42. He that can repel the temptations of gain, gains by the temptations.

43. The body of the Lord was dead and buried, but not the Lord of the body.

44. God findes in every man a will to work upon, but he findes not (but makes) any man willing to be wrought upon.

45. They can never want much who desire but a little; nor they ever have enough whose desires are unbounded.

46. Good is not good, when and where better is expected.

47. There is a time when nothing, a time when something, but no time when all things are to be spoken.

48. In thanksgiving, heart-strings and tongue-strings should be tun'd to *uni sones*.

49. The best of men are but men at best.

50. Men are not onely heathenish, but hellish also by nature.

51. 'Tis better to have a wife without a portion, than a portion without a wife.

52. They who marry where they like not, and love not, are like to love where they marry not.

53. Priviledges annexed to any duties or graces are made by God when the graces are acted and the duties performed by us, so that God is not behind-hand with us in performance of promises, if we be not behind-hand with God in performance of duties.

54. Natural defects are not the creature's fault, but the *Creator's pleasure*, and therefore he that finds fault with them, *finds fault with God*.

55. *The best way to please all, or displease any with least danger, is to please Him who is all in all.*

56. Vertues confest by foes, and vices by friends, are commonly true.

57. A Christian is not unworthy to manage earthly things, but earthly things are unworthy to be managed by a Christian.

58. 'Tis a sad thing for a man to be taken out of the world by death before he be taken out of the world by grace.

59. 'Tis a mercy to have a portion in the world, but to have the world for a portion is a misery.

60. A soul may have comfort without enjoying God, but it cannot enjoy God without having comfort.

61. 'Tis a mercy to have that taken from us which takes us from God.

62. Patient waiting on God and importunate calling upon God are not inconsistent.

63. Free grace calls for full duty.

64. A man should not praise his works, but his works should praise him.

65. A saint doth not so much do good works to live, as live to do good works.

66. Communion with God is more in conversation with God than in contemplation of God.

67. Grace is glory begun, and glory is grace made perfect.

68. Let Christians do their best, and then let the world do their worst.

69. Nothing stands in men's light so much as their light doth, nothing keeps them more in folly than their wisdom doth, nothing makes them more unrighteous than their righteousness.

For my too much of me me much annoies,
And my self's plenty my poor self destroyes.

70. A Christian gains by all his losses.

71. A godly unlearned man is better than an ungodly learned man, and a better scholar.

72. The greatest philosopher that ever was is but an ignorant sot to the simplest Christian.

73. A man may know the history of Christ, and yet be ignorant of the mystery of Christ.

74. The improvement of mercies best shews what end we had in praying for them. He that seeks them for himself, pleaseth himself with them; but he that seeks them for God, pleaseth God with them.

75. A man may love vertue, yet hate grace.

76. The prayerlesse man is a godlesse man.

77. That man can never dye an evil death (at least no kind of death can be evil to that man) who hath led a good life.

78. We cannot expect too much from God, nor too little from the creature.

79. Afflictions are then a blessing to us, when we can blesse God for afflictions.

80. Many are pleased with the company of them who are good, that are not pleased with the good of the company.

81. A sound heart doth not onely like and respect all God's commandments, but respect them all alike, or shewes them all like respect.



A STATIONARY CHURCH.

BY THE REV. RICHARD BELL.

WE do not require a better definition of a Christian Church than the one given in the articles of the Church of England: "The visible Church of Christ is a congregation of faithful men, in which the pure word of God is preached, and the sacraments duly administered according to Christ's ordinance." The reader may be acquainted with some such Christian Church or Society, of ordinary respectability in numbers, influence, ministerial power, and attractiveness. Of this society of believers he may be a member, and be rejoicing in the immunities and prospects of a child of God. A commodious sanctuary numerously attended, Sabbath and Day Schools well sustained, liberally supported home and foreign missionary organizations, and a goodly number of intelligent lay-agents, may belong to this Christian Association. It may have been of some years standing, and the present ministry be one of more than average ability, the office-bearers to all outward appearance united, and its entire constituency harmonious and influential. A few conversions to God indicate ordinary spiritual vitality, and occasionally a marked addition to its professed members reveals the *existing energy of the Holy Ghost*. The Church and congregation may number respectable tradesmen, well read individuals,

some wealthy, some in possession of municipal, and even higher honours, and others conspicuous for their talents and influence. The services of the sanctuary may be pleasantly engaging to all, and apparently appreciated and profitable. But there the Church has *remained* for several, if not for many years, without any very perceptible increase to its numbers, without becoming too large for one enclosure, without in any noticeable measure affecting the poverty, ignorance, and immoralities of the surrounding population. It holds its way, and yearly balances its accounts, without either exultation or humiliation; but its progress, if such it may be called, is from itself, from the households and worshippers who attend its ministrations. Ten years ago it had nearly as many in Church fellowship, and as many scholars in its schools, as many agencies at work, as many seat-holders, as many contributors to the cause of God and humanity, as at this day, with the ominous difference that the accommodation for the poor is either diminished or less frequented. During these years how many, both in the congregation and the Church, have greatly improved in worldly position, some have acquired riches and leisure, some civic investitures, some even literary distinctions; but its spiritual matters have been nearly stationary. What children have risen up, and what servants have been added in the families of the worshippers during these ten years! but if the rate of increase to the Church has been five or six for every additional hundred brought under its supervision, this will be all. Allowance must be made for removals, deaths, and declensions, but the above ratio of increase from the world is of average rule with the great majority of Christian Churches in our day. No revivals, with their excitements, and *it may be* irregularities, but still with their resuscitations of worldly and dead professors, and their ingatherings of scores or hundreds of sinners to the fold of Christ, have ever visited them, rendering a division of the Church and the occupancy of new ground absolutely necessary.

How does this state of things comport with the acknowledgment everywhere avowed, that the Church exists for the benefit and conversion of the world? Such a Church as this would never have disturbed the deep-rooted idolatries of Greece and *Rome*, or have changed the appearance of society at the *inauguration of the Gospel*. The members of such a community

which is but a fair representation of too many, should ask themselves in a most serious manner, Has Christ died for all? Is it the will of God that all men should be saved, and that they should know it? Is prayer, such prayer as the Scriptures prescribe and encourage, to be offered on their behalf? Or is the future diffusion of the blessings of the Christian religion a vague and distant desirability, rather than a glorious certainty, yet calling for individual concern, sacrifice, and help? Surely it will be admitted that a state of things like the above needs rectification. We know of nothing in the terms in which we are required to publish the Gospel which restricts it to any particular class of persons. Nor can we find anything which warrants the idea that its converts are to increase in the present ratio and no other. We know not the reasons which existed in the Divine mind for committing the distribution of His remedial provisions to men and Churches in preference to any other order of agencies, but they are the authorised instruments of His mercy to the world, and if there be truth in His Word, and instruction from history, the uninterrupted success of His gracious designs is made dependent upon their fidelity. If we refer to any Christian society we shall find that earnest spiritual activity has been followed by Divine prosperity, and that the cessation of this activity was the suspension of its progress. The present condition both of the Church and of the world, we believe, cannot be attributed to the inadequacy of the Gospel, to the arbitrariness of the Spirit's workings, or to an irresistible necessity; but to the faithlessness of Christians. A God-dishonouring and humanly ruinous suspicion is harboured in some breasts that a disease is preying upon the vitals of the Church of Christ, that it has already spent its forces, and that its energies for purifying and elevating humanity are withered and "effete." But this is simply the bitter aspersion and cherished desire of its enemies, encouraged by the too visible languor and inconsistency of its professed friends; for without indulging any morbid feelings it must be confessed, that the open embodiment of the truths of the Gospel in the avowed followers of Christ in modern times is far from what it should be. But Christianity is alive, in her pristine bloom, in her unbounded elasticity, in her Divine strength, in her permeating, comprehensive, and endless blessings. The greatest

injury that has ever been done to her is now being perpetrated, that of cool and respectable neglect, of unbelief in her readiness and ability to penetrate and modify the leading interests of social life, politics, literature, business, and recreation. She is plumed for universal flight, and carries "healing in her wings" for all the maladies and sorrows of our globe. Listen to her animating poem, "The Lord will create upon every dwelling place of Mount Zion, and upon her assemblies, a cloud of smoke by day, and the shining of a flaming fire by night." If we ask how can these things be, she points to her inexhaustible provisions of mercy and power, to the actual promises of Jehovah, and to that which is her soul, "the ministration of the Spirit, which giveth life."

THE NEARNESS OF JESUS.

BY THE EDITOR.

WE are too much given to think that as Jesus bodily ascended to heaven and took His seat at the right hand of the Father He must be sought thither by those who wish to find Him. This is a mistake, grounded upon narrow and unscriptural views of His character. Considered only as man, His presence is localised, and can only be in one place; but considered as God His presence is limited to no place, but is as vast as infinity. And to consider Him as God, is according to the revelation He has made of Himself both in His own words and in the words of His inspired apostles.

Jesus then, being God, is in His omnipresence near to every one of us. None need go into heaven to find Him there, or into the depths to find Him there, or into the utmost parts of the earth to find Him there, or into any other place than where he is, for, "He is nigh thee." "He is near that justifieth thee."

The presence of Jesus near unto us now is as much a fact as it was to the Jews and to the disciples in the days of His incarnation. We have no need to wish that we had *lived in His lifetime*, that we might have seen and heard Him *and been blest by Him*. We *do* live in His lifetime. He *now lives everywhere*. We might see and hear Him *an*

have His blessing. There were multitudes during His human life who, though He was *with* them, did not see Him, hear Him, or receive His blessing. Their unbelief blinded them, so that seeing they did not see, and hearing they did not hear. His true Being was as much unseen by them as His bodily presence is now unseen by us. There were others who, with a spiritual or believing power, saw Him in His true divinity, so that to them His humanity was as much absent as His divinity was to the others. The human to them was subordinate to the divine. Thus it is now to the truly enlightened, believing soul. The humanity of the blessed Jesus is unseen, being beyond the ken of mortal powers; but the divinity being near, is seen and felt as the glorious fact which admits of no more doubt than the existence of Deity Himself.

In what respects is Jesus near unto us? He is near unto us as our God; as our Lord; as our Teacher; as our Priest; as our Saviour; as our Friend; as our Guide; as our Example.

For what purposes is Jesus near unto us? For all the purposes for which He was near unto us in the days of His human manifestation. As our God, to pardon and absolve us from all our sins, the same as He pardoned the adulterous woman, the unfaithful Peter, the dying penitent malefactor. As our Lord, to exercise dominion over our minds, our lives, our circumstances, all things in reference to us, the same as He did over the minds of His disciples and others, over bodies, curing them of all manner of diseases, over the laws of nature, making them subservient to His will in the welfare of His people. As our Teacher, to instruct in the things of salvation, the same as He taught the multitudes, and especially His own chosen twelve. As our Priest, to mediate for us, to atone for us, to sprinkle us with His blood, the same as He did when He had passed through all the scenes and sufferings of His passion, those who were His first witnesses. As our Saviour, to save us from our sins, the same as He saved those who came unto Him in Jerusalem, Samaria, and Galilee. As our Friend, to comfort, to counsel, to help in our times of need, the same as He did the hungry, the faint, the widow, the bereaved, in His incarnation. As our Guide, to go before us in *the path of duty, conflict, and glory*, the same as He did before *His disciples*. As our Example, whose spirit we are to imbibe, *whose mind we are to possess, whose footsteps we are to mark,*

the same as He said to His immediate followers, "I have left you an example that ye should do as I have done unto you." "Learn of me."

The *unchangeableness* of Jesus Christ ensures to us this ever constant nearness. He is the same yesterday, to-day, and for ever. In this truth respecting Him we see involved the other truth of which we speak. Yes, Jesus, as the unchanging One, is still on the earth among men. He is still moving up and down in their midst, talking with them, preaching to them, working miracles before them, doing deeds of kindness and mercy. And the reason men see Him not is precisely the same which we said excluded Him from the vision of the Jews.

There are in the New Testament expressions which make the truth appear yet more full and emphatic, and bring Jesus nearer to man than even what we have stated. "That Christ may dwell in your hearts." "Christ in you, the hope of glory." "Ye are the temple of God." "As ye have received Christ Jesus the Lord, so walk ye in Him." "Abide in me, and I in you." "I in them, and thou in me." These phrases teach that Jesus is near, not merely as an external God and Saviour, touching us, speaking to us, encompassing us on every hand, as the air our bodies, but as an *indwelling One*, as the soul in the body, as a tenant in a house, as a king in his palace, as light in the atmosphere at noon-day, as pure water in the fountain. He is near by an indwelling residence. He has passed through the open door of our affections, our thoughts, our desires, our feelings, and become a resident within us. He has incarnated Himself in us, and we are embodiments of Him, living, moving, and having our being in Him as Christians; and He living, moving, and having His being in us as Christ: on the same principle that Paul declares of all in God as His offspring: "For in Him we live, move, and have our being."

These truths concerning the nearness of Jesus are unknown, as we have already intimated, by a certain class of mind and heart. As to some, the nearness of oxygen, carbon, electricity, and other elements of nature, is a fact which they know not; so of this. There are men who have great powers of penetration into nature, and discover things which the multitude never dreamt of, and are amazed beyond measure when the particulars of the discoveries are made known to them, who have

never penetrated into the unseen where Jesus lives. He is near them as the air they breathe, or the light they see, but as yet they have not found Him. Ignorance and unbelief in reference to this particular blind their perception precisely as ignorance and unbelief blind the multitude to a perception of the ten thousand wonderful facts which are near them, enshrouded in the bosom of nature, of which they form a part. They see not, therefore Jesus to them is as though He were not. They may touch Him, speak to Him, receive good from Him, but they know Him not, and to them He is afar off and not near at hand. The Jews did all this, but Jesus *Himself*, His true person, was as far away from them as the true Messiah was from an impostor, as the prophet they expected was from the Nazarene.

To whom, then, is the nearness of Jesus in the above senses a fact, seen and realised? To them that believe in those ways, and to that extent, and with such evidence as the Scriptures require. "He is nigh thee, even in thy heart, if thou canst but believe." This is the interior power which in this particular answers to the exterior powers that see, hear, handle, feel, the things which are physical and material. There are two worlds, the seen and the unseen. Man has two parts answering to them, the body and the soul, and what the faculties of the body are under the influence of life to the seen world, such are the faculties of the soul, under the influence of faith, to the unseen. As in the absence of life the body has no use of its powers in relation to the things of the visible world, so in the absence of faith the soul has no interest in, no hold of, no action in relation to, the things of the invisible world. Without faith, then, the nearness of Jesus is no fact realised. Only by the life of faith does the soul move in conscious connection with the realities of the unseen world, and chief among those realities, the presence of Jesus.

It was thus that Abraham, nearly two thousand years before the birth of Jesus into human life, recognised Him, felt Him, enjoyed Him, was saved by Him. It was thus the saints, immediately preceding, and at the time of His sojourn, and immediately following His ascension into heaven, lived with a *conscious nearness of Jesus*. It is thus that saints nearly *two thousand years after* realise the same fact. Distance in time or space is nothing in relation to faith. Like thought, or like

Deity, it has an ever present *now* and *here*. It knows no years, no miles, but seizes all its objects as present. Hence the Saviour said to His disciple, that after He was gone from them they should *see* Him, but the world should not, and as the apostle says above, "He is nigh thee, even *in* thy heart, if thou canst but believe."

By this principle of living faith the nearness of Jesus becomes a fact as certain, as palpable as any fact in the region of science, of philosophy, or even of mathematics. As when a man sees a thing with his eyes he doubts not, or holds a thing in his hand he doubts not, or hears a thing with his ears he doubts not, or feels a thing with his nerves he doubts not; so the soul by faith seeing Jesus near him, hearing Jesus speak to him, holding Jesus with his affections, and feeling Jesus in his experience, doubts not. He would as soon doubt his life. With his faith he would be as consistent in denying the presence of Jesus, as a man with his eyes open at noon, denying the presence of light, or a man, with the use of his feeling, denying the sensation of heat in the presence of a glowing fire.

This believing realisation of the nearness of Jesus is a blessed fact to His people. "Lo, I am with you alway, even unto the end of the world." As they believe these words, and experience the truth of them, what peace it gives in life's troubles; what joy in life's sorrows! How it elevates the soul in its desires, hopes, and prospects! It gives a sense of security in danger, and assurance of victory in conflict. What can harm the soul which is encompassed with Jesus, and more than this, possessed of Him? O, glorious honour! O, blessed condition! Jesus near! Jesus in me! Who so happy? Who so holy? Who so safe this side the walls of the celestial city?

"Thy presence makes my paradise,
And where Thou art is heaven."

A SOLEMN QUESTION.

THE following specimen of sound, yet startling logic, is from a semi-centennial sermon preached before the New York East Conference of the Methodist Episcopal Church in Brooklyn,

May, 1868, by Rev. Seymour Landon, and published by request of said Conference :—

“I have been troubled and perplexed much of my life with reasoning like this : Is it the duty and privilege of all to be wholly sanctified ?”

Answer, “Yes! so says our Creed.”

Question, “Does it not then follow, that if we are not wholly sanctified, we are living in the neglect of duty and abuse of privilege ?”

Answer, “Yes.”

“And we, intelligent and well-informed Methodists, do it wilfully and knowingly ?”

“Yes.”

“Can any one, who knowingly and wilfully neglects known duty and abuses a known privilege, be in a justified state ?”

“I cannot see that he can.”

I proposed these questions once to Bishop Waugh (before he was Bishop), the answers were as above. I have proposed them to many other orthodox ministers.

The correctness of the theological premises no well-informed Methodist can deny, and thousands who, in the statement of their Christian experience, would wish to be regarded as in a state of justification, will, by the preceding logical conclusions, find themselves in a state of *condemnation*.

Dear reader, in the light of the above, *where* do you now stand ? You know that it is your duty to be holy now. Can you retain a justified state unless you now obey the command, “Be ye holy” ?



GIVING TESTIMONY.

BY REV. WILLIAM DAY.

MY seventeenth birthday was to me the period of religious resolve. The decision was full and earnest. Being previously much devoted to sinful society and worldly amusements, *I now renounced them all and gave myself up to work for Jesus, looking to the Church to direct my efforts, and resolving to be obedient to each indication of duty.* I was at once employed as

Tract-distributor, Sunday School teacher, and exhorter, and spent much time in visiting the sick and dying. Being "slow to believe," my experience for some months was quite indistinct; but improving by gradual development, rather than marked by any sudden transition from darkness to light. Indeed, religion appeared to me as a work to be performed, rather than as an experience to be enjoyed. That beautiful promise from the Proverbs was especially impressed upon my youthful mind, "In all thy ways acknowledge Him, and He shall direct thy paths!"

Clearly, as the result of this Divine guidance, I found myself, in the year 1850, in the ministry of the Methodist Episcopal Church. Between the doctrines of the Church and my own, views there was entire harmony. I was especially delighted with the Wesleyan theory of Christian perfection, and in theory heartily embraced it.

In preaching on the subject, one Sabbath morning, I was met at the steps of the pulpit by a stranger, with the interrogation, "Please, sir, permit me to inquire, does your experience accord with your preaching? Do you enjoy the grace you have offered to us this morning?" It was with painful confusion I was compelled to confess a discrepancy which ought not to have existed.

Soon after this it was my great privilege to be pastor of the family of one of our beloved Bishops. The clear exemplification of holiness which I witnessed in that Christian household gave intensity to my desires for full salvation, and led me to seek it as the great want of my soul, and the highest necessity in my ministry. In much prayer and self-denial I waited for the heavenly baptism. And, one day, while going from Morristown, New Jersey, to Bernardsville, alone, at mid-day, I felt a peculiar nearness to Jesus, and looking up into the bright heavens, I said, "Blessed Saviour, I do want to be *entirely Thine*; I cannot make this heart of mine any better; *I now give it to Thee to be made pure, it is Thine now*—mould it according to Thine own will!"

The offering was accepted, and my soul filled in a wonderful manner with peace, light, love, and power!

The Christian life now, to my mind, assumed the high and inspiring aspect of communion, walking with God. And with new lustre did such passages as the following shine, "But if we walk in the light, as He is in the light, we have fellowship on

with another, and the blood of Jesus Christ, His Son, cleanseth us from all sin." Holiness, as an attainable blessing, appeared as the grand central truth of the Bible, around which all the precepts and promises revolved in beautiful harmony.

But I had not yet learned the necessity of a distinct profession of this grace.

Occupying new positions of still greater responsibility, having committed to my charge several hundreds of members annually, some of whom, panting for the light and encouragement on this subject it was my duty, as a Methodist pastor, to give, the question, "How can I meet my obligation in this particular?" became one of profound interest. Nor was it free from embarrassments. I could not—I dared not be silent, and yet reasons, such as occur to almost every brother in our ministry, strongly discouraged the profession of it. So I resolved to try to diffuse the *spirit* of holiness, in a general way—but not to encourage the profession. To meet more fully these obligations, I also held a meeting on each Saturday evening for the promotion of holiness. In these meetings I read, talked, sang, and prayed about entire sanctification *as a blessing which might be obtained*, and encouraged aspirations for it.

And, sometimes, impelled by the holy power which came upon me, rising superior to my prejudices against professing, I would say to those assembled, "I do feel all given up to God, and am filled with His Spirit!" &c.

But the reaping was according to the sowing, though continued for some five or six years in the city of Newark and Jersey City, not one person that I am aware of was led into the clear light of "perfect love!"

All this time I believe I had some experience of the blessing—at least was near enough to it to feel its power, and to be attracted and inspired by its glory. And often did I wish that God would raise up more Fletchers and Bramwells, who would boldly declare this great salvation, and in the light of whose examples might be seen the living "beauty of holiness." Being deeply sensible of my own mental and physical weaknesses, and *not knowing* but that these were still more perceptible to others, *and less understood*, I feared that my testimony, if given, would *hinder rather than advance* the great cause of holiness.

During the past year, from various causes, I had been less

active in promoting this blessed experience. Doubts of the expediency of professing such a state of grace increased even to expressed opposition, and in more than one instance. Severely criticising the spirit and life of some making such profession, I feared that the sacred standard of entire sanctification was being lowered—and decided that the best and wisest course for earnest Christians was, to make the consecration to God, be obedient to the revealings of the Divine Will, and thus look for the gradual development of sanctification in the heart and life.

But I was not at rest. These reasonings were outside of my proper sphere, and within the chilly regions of speculation.

Several months since I was profoundly convinced that if I would fulfil my Heaven-appointed mission, *I must become more definite in this matter—I must become a witness for full salvation*—then the power for which I sighed should be mine. And laying aside all prejudices, ceasing all criticisms on the lives of professors (deeply regretting that they had ever been indulged in), I vowed before Christ in solemn covenant, that if He would bestow His mighty grace on one so unworthy, and help me to keep it, I would be a witness of it at all times, when His praise or the good of souls required it. *Then* did He uncover to me a glory I had not seen, and fill me with a peace deeper and sweeter than I had ever conceived.

I could no longer doubt the propriety, or even the necessity of giving testimony. The difficulty was to avoid making this blessing my constant theme. My poor heart seemed thrilled and melted with the hallowing flames of perfect love. Salvation in glorious floods rolled through my adoring wondering soul. I felt a tender sweetness of spirit toward every living being, and wanted to tell every friend I had ever known “how great things the Lord had done for me.” Intensely did I desire to draw my people into the same light and liberty. Blessed be God, some of them were soon with me, rejoicing in the same grace, among them my own precious wife. Glory be to the Holy Trinity!

The rapture of emotion has of necessity, in some measure, subsided, returning at intervals (generally when testimony is given); faith, too, has had to be tried, but it abides firm in the *all-cleansing blood*, and its blessed peace and strength remain, *and I trust will ever remain.*

Entire sanctification now appears in my mind a distinct work

of the Holy Spirit, standing out most prominently as a pillar of living light, diffusing its heavenly influences through every chamber of my soul. The witness is also as clear, and far more powerful than was the witness of pardon or regeneration. "The Spirit" is imparted that I might "know the things that are freely given to us of God."

And with it is the deep conviction that if this blessing be retained in all its light and power, there must be distinct and unworthy testimony.

In writing these deep and most sacred exercises of my nature for publication, I almost tremble at the serious responsibility involved, from which I would constitutionally shrink, but if they will in the least minister to the praise of redeeming grace, excite the aspiration, or strengthen the confidence of others, the result will more than justify the responsibility assumed in the name of Jesus.

Henceforth, be it my highest ambition to be a faithful, consistent witness, to full salvation through the blood of the Lamb!



JESUS CHRIST AND THE CHRISTIAN.

"WHAT the strings are to the lute,
What the breath is to the flute,
What the spring is to the watch,
What the nerve is to the touch,
What the breeze is to the sea,
That, is Jesus Christ to me.

"What the light is to the eye,
What the sun is to the sky,
What the sea is to the river,
What the hand is to the giver,
What a friend is to the plea,
That, is Jesus Christ to me.

"What culture is unto the waste,
What honey is unto the taste,
What fragrance is unto the smell,
Or springs of water to a well,
What beauty is in all I see,
All this, and more, is Christ to me."

ANON.

THE TREASURY.

A Holy Sacrifice.

THE sacrifice which we present to God is to be holy. Here many trouble themselves because they know their bodies and souls are not holy, and they try to make themselves so, before they come to God. What was it that made the Jew's sacrifice holy? It was this, that it was put upon the altar. Yonder were a thousand lambs, skipping and gambolling in their innocence, but no one of them was holier than another, but when one of these was taken and consecrated to God, and touched the altar, it became a holy sacrifice, and in the very act of consecration God considered and reckoned it holy and acceptable. So now we come with our offering and put it upon the altar, our offering of body and soul to be a living sacrifice, and the offering of it makes it holy, for the altar sanctifieth the gift.—*Bishop Simpson.*

Temptation.

TEMPTATIONS are often very profitable to men, though they be troublesome and grievous; for in them a man is humbled, purified, and instructed. All the saints have passed through, and profited by, many tribulations; and they that could not bear temptations became reprobates, and fell away. "My son," adds the author of Ecclesiasticus, ii. 1—5, "if thou come to serve the Lord,"—"in the" perfect "beauty of holiness,"—"prepare thy soul for temptation. Set thy heart aright; constantly endure; and make not haste in the time of trouble. Whatever is brought upon thee take cheerfully, and be patient when thou art changed to a low estate. For gold is tried" and purified "in the fire, and acceptable men in the furnace of adversity." And, therefore, says St.

James, "Blessed is the man that endureth temptation, for when he is tried," if he stands the fiery trial, "he shall receive the crown of life which the Lord has promised to them that love him" with the love which "endureth" temptation and "all things," that is, with perfect love. James i. 12. Patiently endure, then, when God "for a season, if need be," will suffer you to "be in heaviness through manifold temptations." By this means the "trial of your faith, being much more precious than that of gold which perisheth, though it be tried in the fire, will be found unto praise, and honour, and glory, at the appearing of Jesus Christ." 1 Peter i. 7.—*Thomas-a-Kempis.*

Gospel Liberty.

THE Gospel state most assuredly is a state of Liberty; liberty from the guilt, and from the power or dominion of sin. Thus we have long been accustomed to sing:—

The guilt and power, with all thine art,
Can never be disjoin'd;
Nor will God bid the guilt depart,
And leave the power behind.

Perhaps some will answer, "Without doubt, every believer is made free from the power of outward sin." This is not enough; All awakened sinners who are faithful to enlightening grace, are free in this respect; they bring forth fruits meet for repentance. But a believer, being created anew in Christ Jesus, and having crucified the flesh with all its affections and desires, is made free from the power of inward sin: He has dominion over his own spirit and tempers, and in this sense is made free from sin, and becomes a servant of God. The same living faith which brings the peace of God into the conscience, brings also Divine purity into the heart

So that a real believer can say with the apostle, "The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." It is but too true, very few continue long in this liberty, unless they look for the utter destruction of all sin, and press forward towards the mark of perfect love. Those who fail here, generally grow weary of the inward war: The flesh lusteth against the spirit till the flesh proves conqueror, and then we see believers (so called) soon angry, governed by their own will, conquered by pride and evil desire. But these things ought not to be so. Surely the will of God is our entire sanctification of body, soul, and spirit; and consequently, it is our indispensable duty, not only to hold fast whereunto we have attained, but also to follow after, in order that we may apprehend that for which we are apprehended of God in Christ Jesus. In doing this, we shall retain the mastery over our own spirit, and increase with all the increase of God.—*J. Pawson.*

Our Peculiarities.

RELIGION in the smallest or the largest degree does not change us into the image or likeness of any one else; but leaves us ourselves as it found us. The features of the face, the tone of the voice, the height and colour of the person, the natural talents, retain their own characteristics. Religion sanctifies them and turns them all in a divine and heavenly channel: nothing more. God made us what we are in the respects mentioned, to fill up certain places in this system and accomplish certain objects, and religion is meant to come in as that power which shall enable us the more efficiently to answer God's will. But, you say, "I ought to lose something which I have, for I am passionate. I have quick impulses that sometimes bear me away, and they must surely be removed." No, not exactly, my brother! God

has given you that temperament, and He is not going to change you into a phlegmatic being, with no sensibility. This peculiarity or any other must be sanctified and remain, as much to distinguish you in grace among your brethren as it did in sin among your brethren in the world. *

Heaven in View.

"I HAVE heaven in view!" said an aged saint in her experience a short time ago. And as she said it her eyes sparkled with holy fire, and countenance beamed with the radiance of an indwelling Jesus. "Heaven in view!" O, the fullness of meaning included in that expression! What brightness, what glory, what peace, what purity, what company, what honours! "Heaven in view!" It is enough to inspire the soul with the profoundest emotions of joy and rapture. It loosens the affections from earth; it indicates that the pilgrimage is coming to a close; it is a sign that the wilderness is nearly passed, and the promised land not far away. O, blessed prospect! O, ravishing scene! O, serene, peaceful, beatific vision! But what must it be to be there!

"Thrice blessed, bliss-inspiring hope, It lifts the fainting spirit up,
And brings to life the dead."

"I now do stand where Moses stood,
And view the landscape o'er,
Not Jordan's stream nor death's
cold flood
Shall fright me from the shore." *

Hold Fast.

Yes, we need to "hold fast" in religion, or we shall always be exposed to the shakings and pullings of our enemies, with the danger of being dragged from our position in the grace of our Lord Jesus Christ. Hold fast to the guiding hand of your heavenly Father; hold fast to the atonement of the precious blood of the Lamb; hold

fast to the influences and indwelling of the Holy Spirit; hold fast to the promises which are given you in the Scriptures; hold fast to the fellowship of the Church; hold fast to the faith which justifies, to the hope which cheers, to the joy which animates, to the peace which calms, to the holiness which prepares for heaven. Hold fast to these things with the grip of a drowning man to the rope; with the tenacity of a miser to his hoarded money; with the firmness of an explorer to the discovery of some long sought principle in science. If you let go your hold all is lost, and, it may be, you will be lost also. Future progress and attainments, perfection in Christ, the crown and the glory at the end, are all dependent upon your holding fast *now*. Hold fast whereunto you have attained, that no man take your crown. Hold fast the beginning of your confidence, which hath great recompense of reward. *

Standing Still in Religion.

How often do we hear the expression, "I know there is no standing still in religion. Whether there is or is not any standing still in religion, it is very certain there *should not* be. In regard to religion your conduct should neither be stationary nor retrogressive, but an *onward* motion. You should be going on in it as a man in a journey to a distant city; as a child in growth towards manhood; as a plant in development towards a full-expanded tree; as the sun from dawn to noon-day brightness. Just in proportion as you stand still, you lose distance in your journey, &c. Stand still, and you give the world the opportunity of enticing you; Satan the privilege of reasoning with you; the flesh the advantage of complaining; but if you are never standing still in religion, always doing something for your soul

and your God, always working out your salvation, you ensure to yourself a stability from which nothing shall move you. **THERE MUST BE NO STANDING STILL.** *

Seven Rewards to Overcomers.

1. To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. Rev. ii. 7.
2. He that overcometh will not be hurt of the second death. Rev. ii. 11.
3. To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it. Rev. ii. 17.
4. He that overcometh and keepeth my words unto the end, to him will I give power over the nations, even as I received of my Father. And I will give him the morning star. Rev. ii. 26-28.
5. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. Rev. iii. 5.
6. Him that overcometh will I make a pillar in the temple of my God, and he shall go no more out; and I will write upon him the name of my God, which is New Jerusalem, which cometh down out from heaven from my God; and I will write upon him my new name. Rev. iii. 12.
7. To him that overcometh will I grant to sit with me in my throne, even as I also overcome, and am set down with my Father in his throne. Rev. iii. 24. *

Safety in the Judgment.

THERE is but one resource for any man—to grasp in faith the Cross of Him who shall come on the throne. That Cross disarms all the lightnings of His hand, for it finds an answer in His heart. To know it, live by it, serve under it, is true life now, and to look for its sign in the sky is the good hope, through grace, of eternal life.—Ker

NOTICES OF BOOKS.

THE holy mind is ever pleased to hear or read something about Him by whom all his possessed good on earth and his prospective glory in heaven comes. The Work of Him who though rich yet for our sakes became poor, while He sojourned in human flesh, is to the Christian his hope, his life, his salvation. To trace that Work in its beginnings, in its progress, and in its consummation, in its nature, operation, design, and effects; in the love which originated it, in the zeal which sustained it, in the glory which crowned it, is to the Christian his noblest and happiest exercise.—*Christ and His Work*, an exposition of Psalm xl., by JAMES FRAME, and published by John Snow & Co., 2 Ivy-lane, Paternoster-row, is a book which will furnish to the readers of it clear, well-expressed, pious, and useful views on the above subject.—In these days, when Popery in its own name and by its own power is directly aiming at the weeding over this realm to its arms of death, and in the name and power of a corrupt Protestantism aiming to do the same, and when such indifferentism and divisions mark Dissenting Churches, it is well that our danger be pointed out to us from days and scenes in the history of the past. Surely the people of Great Britain must be stupidly blind if they cannot see that if the spirit of the ruling powers in Church and State in the times of the Charleses, the Jameses, the Lauds, the Bonners, &c., again gain ascendancy, it will repeat the scenes in which the noble Puritans and Covenanters played such a part by sufferings, by banishments, imprisonments, and deaths. As Christians free in

the truth of the Gospel, and as Britons free in our glorious constitution, we are bound to open our eyes and look out for danger, and bound to open our mouths and speak against it, and bound to do all we can to stop the march of the Juggernaut of Popery towards us, in whatever form it may come. The spirits beneath the throne, the angels before the throne, and the glorious privileges handed down to us by our suffering ancestors call upon us to stand in our united strength against the great whore of Babylon.—*Peden the Prophet: A Tale of the Covenanters*, by the Rev. A. MORTON BROWN, L.L.D., second edition, and published by Snow and Co., is a book which is admirably suited to the times, well calculated to excite holy souls against the blasphemous rival of Christ. It is written in a most interesting style. We hope it will be very widely circulated.—Leaders and members in the Wesleyan Church would find *The Wesleyan Year-Book*, published by Stock, very useful in reference to many things belonging to the Connexion.—The Rev. CHARLES GARRETT'S *National Drink Bill*, for 1869, ought to be read by everyone who wishes to see how soon eighty or a hundred millions of money may be spent, and the "vanity of vanities" which is received as the equivalent. That a nation such as England should expend such an enormous amount of money every year on intoxicating drinks is a mystery of mysteries.—*Holiness Recoverable in this Life through Faith* (Stock) is a pamphlet which is highly calculated to be useful in the Churches, and ought to have a wide circulation.

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GUIDE TO HOLINESS.

APRIL, 1870.

A THING OF GREAT IMPORTANCE.

NOW is it that so many who have been justified by faith, make no progress in grace, but fall into the dead formalism of religion, or openly renounce their profession and forsake the membership of the Church? Surely there is a cause. What is it? Where may it be found? Is it in the parties themselves, or is it in those who have charge of them as ministers or teachers? It may probably be found in both.

It is to be feared that many who enter into a justified state seldom look any farther. They rest in sin forgiven, and have little or no thought for sin *eradicated* and *purged* away. They are *in* Christ, but are not impressed with the importance of *growing* in Him. They are *on* the course, but forget that they must *run*, in order to reach the goal. They have *entered* the field of battle, but they seem to act as though victories could be won without fighting.

And because of this ignorant or careless regard for *growth* in the higher life, the results are such as stated above. When these results are facts in the experience of such, a revival or a re-conversion of them is a work extremely difficult for them to *realise*. There may be the occasional excitement and *resolution*; but where is the fixed, steady, persevering pursuit after *perfection* in Christ Jesus? It seems as hard for an old believer

who has rested in justification for years, to co-operate with Divine influences to raise him into holiness, as it is for an old unbeliever, who has rested in carnal security, to co-operate with Divine influences to raise him into life in Christ Jesus. It should be the aim and the effort of everyone who is born into the family of God, to grow up into the strength of young men, and into the maturity of fathers. They should learn this as a lesson from the very nature of the life which they have received; and they should feel that in order to maintain that life in a *healthy* condition, not to say *perfect*, they must leave the beginning and go on to the fulness of salvation.

The results we have mentioned above may in part be attributed to those who have charge of them in spiritual things. The lessons taught may be only such as pertain to a low state in the Divine life. The standard set up may be no higher than what they have already attained. The teacher himself may not have advanced farther than the taught. The clear exposition of the higher life, with a leading into it, and earnest exhortation to follow after, may be defective or absent. Being converted and members of the Church may satisfy. So that no reproach is brought upon the "cause" by gross immorality, they are considered good members. General teachings on general topics constitute the *rut* in which the teachers move. Present, prompt, full consecration to God is rarely insisted upon as the daily privilege of young as well as old Christians; of those just converted as well as those who have been in the way for years.

With such general, incomplete teachings on the perfection to which they are called, how can we wonder at the continued low state of spiritual life among Christians? The apostles, and Jesus Christ, as teachers were ever urging and leading their disciples on to further and yet further attainments in grace. They not only required them to retain a sense of sin forgiven, a consistent deportment before the world, a holy heart and life, so far as being free from the guilt of sin went; but by all the force of argument, of exhortation, of example, of promise, of ready provision, of the Holy Spirit, &c., they urged them on to *PERFECTION* in Christ Jesus. This the reader will see by noting *their epistles to the various Churches.*

We will close by appending an extract of a letter, bearing

upon this subject, from Mr. Wesley to Thomas Rankin, one of his preachers in America. We understand the letter has not before been printed in England.

“*Epworth, July 21, 1774.*”

“DEAR TOMMY,—In yours of May the 26th, you give me an agreeable account of your little Conference in Philadelphia. I think C. Shadford and you desire no novelties, but love good old Methodist discipline as well as doctrine. I have been lately thinking a good deal on one point, wherein, perhaps, we have all been wanting. We have not made it a rule, as soon as ever persons were justified, to remind them of going on to perfection. Whereas this is the very time preferable to all others. They have then the simplicity of little children; and they are fervent in spirit, ready to cut off the right hand, or to pluck out the right eye. But if we once suffer this fervour to subside, we shall find it hard enough to bring them again ever to this point.

“J. WESLEY.”



WRESTLING PRAYER.

BY REV. THEO. L. CUYLER.

“THERE’S nae good dune, John, till ye get to the *close grups*.” So said “Jeems, the doorkeeper” of Broughton Place Church, Edinburgh, to Dr. John Brown. Old Jeems got into a marvellous nearness with God in prayer, and conversed with Him as he would with his “ain father.” He understood the power of a *close grip* when an earnest soul is wrestling with God for a blessing.

Jacob the patriarch had such a struggle in that remarkable and mystical scene at Penuel. We are told that he wrestled with the angel of the covenant until the breaking of the day. The angel said, “Let me go, the day breaketh.” Here was a trial of the patriarch’s faith. “What is that to me,” thought the eager man, “that the day is breaking? I must have the blessing *now*. There is no daylight of hope for me unless I obtain what I am struggling for. *I will not let thee go, except thou bless me!*” He triumphed on the spot.

So clung the Syro-Phœnician mother to Christ when she was *beseeching* Him to heal her sick daughter. The Master seemed *to put her off*, in order to try the mettle of her faith. But she

came up into what the old Scotchman called a closer grip with the heart of infinite love, and she carried the day. "Go thy way," said Jesus unto her. "Oh, woman, great is thy faith; be it unto thee even as thou wilt." And so He granted to a great faith what He might have denied to a little faith. Precisely so is it with Christians now, and with Churches. An honest, persevering faith—a faith that works while it prays, a faith that holds on through discouragements—achieves the result it pleads for. For faith creates such a condition of things that it is wise for God to grant what would otherwise be denied.

There are many things in the providence of God to which we ought to submit. We ought to submit unconditionally and without a murmur to chastisements and bereavements. But there are certain other things placed in our way expressly that we may wrestle with them and overcome them. If a temptation assails us, we are never to submit to it. If a difficulty blocks our path of duty, then is the time for stout faith to "remove the mountain. A father whose children are yet unconverted has no business to sit down in silent submission to such a state of things. Neither has a pastor or a Church any right to sit down submissively to the terrible fact that the truth is powerless and no souls are converted. The Syro-Phœnician woman would have done wrong if she had gone home submissive when Christ *seemed* to be denying her reasonable request. God is a supreme sovereign up yonder, but we are responsible free agents down here. And as a sovereign He has commanded us to pray, to "pray without ceasing." He reserves to Himself the right to grant our requests, when He chooses and as He chooses. It is our right to pray, and it is God's right to bestow just such answers as seem best to Him. I would define faith to be that temper of the soul which submits to all which God orders, but *never submits to what God can better*. If we yield to sin or to discouragements when we ought to struggle against them, or if we yield to the absence of spiritual blessings, without an earnest wrestling for those blessings, we are unworthy clods, and we deserve to suffer.

What a magnificent epic are the triumphs of faith! The *Bible history fairly shines with the bright record of persistent, prevailing prayer*. The early Church were "continuing with one accord in supplication" when the Holy Spirit descended in the

Pentecost. When the apostle Peter was locked up in a dungeon, prayer was made *without ceasing* by the people of God for him; and the heaven-sent angel opened his dungeon-doors, and sent him to the prayer-meeting as a living witness to their prevalence with God. I have seen awakened sinners come into prayer-gatherings who were just as truly delivered out of Satan's prison as Peter was, and by the same agency of intercessory prayer. I have known a mother to cling to the mercy-seat, and to wrestle with God until the beloved child whom she could not convert has been converted. The wife has wrestled for her impenitent husband—"I will not let thee go except thou bless him!" We have seen a godly wife sit and sob through a prayer-meeting until the handkerchief that covered her face was soaked with tears; and she has gone home to find her husband weeping himself over his sins.

Prayer is power. When Luther was in the mid-heat of his awful battle with the Great Beast, he used to say, "I cannot get on without three hours a-day in prayer." John Welsh, of Scotland, often leaped out of his bed at midnight, and wrapped a plaid about him, and wrestled with the Lord until the breaking of the day. His preaching was mighty, when he came to his pulpit from these *Penuels* of pleading with his God. There is many a Church among us which is in a midnight of slumber and barrenness. But repentance and wrestling prayer will *bring the daybreak*.

Unless we are much mistaken, there are two things which Christians ought to do. The one is to quit the companionship of a self-indulgent, corrupting "world;" the other is to come into closer companionship with Christ. Closer to Christ in godly living, closer in persevering prayer. And let us not forget, brethren, that it is the "close grup" which achieves the victory and brings the blessing.

IS CHRISTIAN PERFECTION INSTANTANEOUS?

BY THE REV. JOHN FLETCHER.

ANOTHER question has also puzzled many sincere perfectionists, and the solution of it may remove a considerable *hindrance* out of the way. "Is Christian perfection," say they.

"to be instantaneously brought down to us? or are we gradually to grow up to it? Shall we be made perfect in love by an habit of holiness suddenly infused into us, or by acts of feeble faith and feeble love so frequently repeated as to become strong, habitual, and evangelically natural to us, according to the well-known maxim, 'A strong habit is a second nature?'"

Both ways are good; and instances of some believers gradually perfected, and of others, comparatively speaking, instantaneously fixed in perfect love, might probably be produced, if we were acquainted with the experiences of all those who have died in a state of evangelical perfection. It may be with the root of sin, as it is with its fruit; some souls parley many years before they can be persuaded to give up all their outward sins; and others part with them as it were instantaneously. You may compare the former to those besieged towns which make a long resistance, or to those mothers who go through a tedious and lingering labour; and the latter resemble those fortresses which are surprised and carried by storm, or those women who are delivered almost as soon as labour comes upon them. Travellers inform us that vegetation is so quick and powerful in some warm climates, that the seeds of some vegetables yield a salad in less than twenty-four hours. Should a northern philosopher say, "Impossible!" and should an English gardener exclaim against such mushroom-salad, they would only expose their prejudices, as do those who decry instantaneous justification, or mock at the possibility of the instantaneous destruction of indwelling sin.

For where is the absurdity of this doctrine? If the light of a candle brought into a dark room can instantly expel the darkness; and if, upon opening your shutters at noon, your gloomy apartment can instantaneously be filled with meridian light, why might not the instantaneous rending of the veil of unbelief, or the sudden and full opening of the eye of your faith, instantly fill your soul with the light of truth and the fire of love, supposing the Sun of righteousness arise upon you with powerful healing in his wings? May not the Sanctifier descend upon your waiting soul quickly, as the Spirit descended upon our Lord at His baptism? Did it not descend as a dove, that *is*, with the soft motion of a dove, which swiftly shoots down, *! instantly lights?* A good man said once, with truth, "A

mote is little when compared to the sun, but I am far less before God." Alluding to this comparison, I ask, if the sun, could instantly kindle a mote; nay, if a burning-glass can in a moment calcine a bone, and turn a stone to lime; and if the dim, flame of a candle can in the twinkling of an eye destroy the flying insect which comes within its sphere; how unscriptural and irrational is it to suppose, that when God fully baptizes a soul with His sanctifying Spirit, and with the celestial fire of His love, He cannot in an instant destroy the man of sin, burn up the chaff of corruption, melt the heart of stone into a heart of flesh, and kindle the believing soul into pure seraphic love!

An appeal to parallel cases may throw some light upon the question which I answer. If you were sick, and asked of God the perfect recovery of your health, how would you look for it? Would you expect to have your strength restored you at once, without any external means, as the lepers who were instantly cleansed, and as the paralytic, who, at our Lord's word, took up the bed on which he lay, and carried it away upon his shoulders? or by using some external means of a slower operation, as the "ten lepers" did who were more gradually cleansed "as they went to show themselves to the priests?" or as king Hezekiah, whose gradual but equally sure recovery was owing to God's blessing upon the poultice of figs prescribed by Isaiah? Again, if you were blind, and besought the Lord to give you perfect human sight, how should you wait for it? as Bartimeus, whose eyes were opened in an instant? or as the man who received his sight by degrees? At first he saw nothing; by and bye he confusedly discovered the objects before him, but at last he "saw all things clearly!" Would ye not earnestly wait for an answer to your prayers now; leaving to Divine wisdom the particular manner of your recovery? And why should ye not go and do likewise with respect to the dreadful disorder which we call "indwelling sin?"

If our hearts are "purified by faith," as the Scripture expressly testifies; if the faith which peculiarly purifies the heart of Christians is a faith in "the promise of the Father," which promise was made by the Son, and directly points at a peculiar effusion of the Holy Ghost, the purifier of spirits; if we may believe in a moment; and if God may in a moment seal our sanctifying faith by sending us a fulness of His sancti-

fyng Spirit ; if this, I say, is the case, does it not follow that to deny the possibility of the instantaneous destruction of sin is to deny, contrary to Scripture and matter of fact, that we can make an instantaneous act of faith in the sanctifying promise of the Father, and in the all-cleansing blood of the Son, and that God can seal that act by the instantaneous operation of His Spirit, which St. Paul calls "the circumcision of the heart," or by "the Spirit," according to the Lord's ancient promise, "I will circumcise thy heart, to love the Lord thy God with all thy heart?" Where is the absurdity of believing that the God of all grace can now give an answer to the poet's rational and evangelical request?—

"Open my faith's interior eye,
Display Thy glory from above;
And sinful self shall sink and die,
Lost in astonishment and love."

If a momentary display of Christ's bodily glory could in an instant turn Saul, the blaspheming bloody persecutor, into Paul, the praying, gentle apostle : if a sudden sight of Christ's hands could in a moment root up from Thomas's heart that detestable resolution, "I will not believe," and produce that deep confession of faith, "My Lord and my God!" what cannot the display of Christ's spiritual glory operate in a believing soul, to which He manifests himself "according to that power whereby He is able to subdue all things to Himself?" Again, if Christ's body could in an instant become so glorious on the Mount, that His very garments partook of the sudden irradiation, became not only free from every spot, but also "white as the light," "shining exceeding white as snow, so as no fuller on earth can white them;" and if our bodies "shall be changed," if "this corruptible shall put on incorruption, and this mortal shall put on immortality, in a moment, in the twinkling of an eye, at the last trump"—why may not our believing souls, when they fully submit to God's terms, be fully changed, fully "turned from the power" of Satan unto God? When the Holy Ghost says, "now is the day of salvation," does he exclude salvation from heart iniquity? If Christ now deserves fully the name "Jesus because he" fully "saves his" believing "people from their sins;" and if now the Gospel trumpet sounds, and sinners arise from the dead, why should we not upon the performance of the condition be changed in a moment from indwelling sin to

indwelling holiness? Why should we not pass in the twinkling of an eye, or in a short time, from indwelling death to indwelling life?

This is not all. If you deny the possibility of a quick destruction of indwelling sin, you send to hell, or to some unscriptional purgatory, not only the dying thief, but also all those martyrs who suddenly embraced the Christian faith, and were instantly put to death by bloody persecutors for confessing the faith which they had just embraced. And if you allow that God may "cut His work short in righteousness" in such a case, why not in other cases? why not, especially when a believer confesses his indwelling sin, ardently prays that Christ would, and sincerely believes that Christ can, now "cleanse from all unrighteousness?"

No body is so apt to laugh at the instantaneous destruction of sin as the Calvinists; and yet such is the inconsistency which characterises some men, their doctrine of purgatory is built upon it. For if you credit them, all dying believers have a nature which is still morally corrupted, and a heart which is yet desperately wicked. These believers, still full of indwelling sin, instantaneously breathe out their last, and, without any peculiar act of faith, without any peculiar outpouring of the sanctifying Spirit, corruption is instantaneously gone. The indwelling man of sin has passed through the Geneva purgatory, he is entirely consumed, and behold! the souls which would not hear of the instantaneous act of sanctifying faith which receives the indwelling spirit of holiness—the souls which pleaded hard for the continuance of indwelling sin—are now completely sinless; and in the twinkling of an eye they appear in the third heaven among the spirits of just Christians made perfect in love! Such is the doctrine of our opponents; and yet, they think it incredible that God should do for us, while we pray in faith, what they suppose death will do for them, when they lie in his cold arms, perhaps delirious or senseless!

On the other hand, to deny that imperfect believers may and do gradually grow in grace, and, of course, that the remains of their sins may and do gradually decay, is as absurd as to deny that *God waters the earth by daily dews as well as by thunder-showers: it is as ridiculous as to assert that nobody is carried off*

lingering disorders, but that all men die suddenly, or a few hours after they are taken ill.

I use these comparisons about death, to throw some light upon the question which I solve, and not to insinuate that the decay and destruction of sin run parallel to the decay and dissolution of the body, and that, of course, sin must end with our bodily life. Were I to admit this non-scriptural tenet, I should build again what I have all along endeavoured to destroy; and as I love consistency, I should promise eternal salvation to all unbelievers—for unbelievers I presume will die, that is, will go into the Geneva purgatory as well as believers. Nor do I see why death should not be able to destroy the van and the main body of sin's forces, if it can so readily cut the rear—the remains of sin—in pieces.

From the preceding observations it appears that believers generally go to Christian perfection, as the disciples went to the other side of the sea of Galilee—they toiled some time very hard, and with little success; but after they had “rowed about twenty-five or thirty furlongs, they saw Jesus walking on the sea. He said to them, It is I; be not afraid. Then they willingly received him into the ship; and immediately the ship was at the land whither they went.” Just so we toil till our faith discovers Christ in the promise, and welcomes Him into our hearts; and such is the effect of His presence, that immediately we arrive at the land of perfection. Or, to use another illustration, God says to believers, “Go to the Canaan of perfect love. Arise; why do ye tarry? Wash away the remains of sin, calling,” that is believing, “on the name of the Lord.” And if they submit to the obedience of faith, he deals with them as he did with the evangelist Philip, to whom he had said, “Arise, and go towards the south;” for, when they arise and run, as Philip did, the Spirit of the Lord takes them, as he did the evangelist, and they are found in the new Jerusalem, as “Philip was found at Azotus.” They dwell in God, or in perfect love; and God, or perfect love, dwells in them.

Hence it follows, that the most evangelical method of following after the perfection to which we are immediately called, is *that of seeking it now*, by endeavouring fully to lay hold on the *promise of that perfection through faith*, just as if our repeated *acts of obedience could never help us forward*. But, in the

meantime, we should do the work of faith, and repeat our internal and external acts of obedience, with as much earnestness and faithfulness, according to our present power, as if we were sure to enter into rest merely by a diligent use of our talents, and a faithful exertion of the powers which Divine grace has bestowed upon us. If we do not attend to the first of these directions, we shall seek to be sanctified by works, like the Pharisees; and if we disregard the second, we shall slide into solitudinal sloth with the Antinomians.

This double direction is founded upon the connection of the two Gospel axioms. If the second axiom, which implies the doctrine of free will, were false, I would only say, Be still; or rather, do nothing; free grace alone will do all in you and for you. But as this axiom is as true as the first, I must add, Strive in humble subordination to free grace; for Christ saith, "To him that hath," initiating grace to purpose, more grace "shall be given and he shall have abundance;" his faithful and an equitable Benefactor will give him the reward of perfecting grace.



THE BEST METHOD OF DEFENDING ENTIRE SANCTIFICATION.

BY THE REV. J. B. HORBERRY.

WHAT is *entire sanctification*? Answer—"Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets." Matt. xxii. 37-40.

Some object to terms. What of the theological term used to set forth the blessing of perfect love! Call it full salvation, Christian perfection, Christian holiness, entire sanctification, or anything else expressive of the blessing. The doctrine then which sets forth the work of the Holy Spirit within your hearts, preparing you "for the inheritance of the saints in light," we call *the doctrine of entire sanctification*.

Entire sanctification is a glorious reality! It may be obtained

enjoyed, and lived by every professing Christian. But if we refuse holiness; if we put it from us; if we come to the conclusion that we cannot obtain it before we begin to seek it, then there will be no participation in it by us. Confer not with flesh and blood. Stagger not at the promise of God through unbelief. Believe and enter into the promised rest. "Be ye holy." O, that all professing Christians would secure the grace which lifts the affections above all earthly things and elevates the soul into a heavenly atmosphere? For the best way to defend the old doctrine of entire sanctification is to "live *soberly*, and *righteously*, and *godly*." Be "an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity." 1 Tim. iv. 12. Let your holy life and upright walk be the argument. Let your life-work prove that there is such a thing as living without sin, walking with God, and having nothing to do with the world and the devil. There is a moral omnipotence in a holy life. A young minister, when about to be ordained, stated that at one period of his life he was *nearly* an infidel; "but," said he, "there was one argument in favour of Christianity which I could never refute—THE CONSISTENT CONDUCT OF MY FATHER." Holy living far surpasses in moral suasion the highest efforts of pulpit oratory. The holy lives of Christians speak more eloquently and powerfully to the hearts and consciences of men, than the most pointed and thrilling arguments that can be advanced in favour of the doctrine of holiness. Holy living has done more to spread Christian holiness in the world than all that has ever been preached, discussed, or written on the subject. We have no need of discussions or arguments with each other in defence of the doctrine. These do no good, but a vast amount of harm both to ourselves and others. Your warmth in argument will often be turned upon you to bad account. Many a good man has been charged with an evil temper, when at the same time he would not do his opponent the least harm in the world, but all the good possible. What! argue on the doctrine of holiness! There is no need for this. Let the lives of the holy speak. Discussions may be needful *in the defence* of other things, but there is no need of them in *the defence of the doctrine* of entire sanctification. O that we *were wise!* O, that we were all doing our Master's will! *Let us live holily, and we shall defend in the most effect-*

tive way the doctrine of holiness. On one occasion the Rev. William Grimshaw was invited to meet a nobleman, who had imbibed infidel principles, and had resisted the efforts of two eminent clergymen to convince him of his error. He wished at once to draw Grimshaw into a discussion, but Grimshaw firmly and decidedly declined. "My Lord," said he, "I do not refuse to argue because I have nothing to say, or because I fear for my cause. I refuse because arguments will do you no good. If you really needed any information, I would gladly assist you. But the fault is not in your head, but in your heart, which can only be reached by a Divine power. I shall pray for you, but I will not dispute with you." The nobleman afterwards confessed that he was more impressed by the honesty and firmness of those simple words, than by all the arguments he had heard. Let all professing Christians imitate the good William Grimshaw; let them cease from all disputations, and live holily, and their lives will promote Christian holiness, and furnish those arguments in favour of the doctrine of entire sanctification which the unbelieving cannot refute or gainsay. "Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear. Having a good conscience; that, whereas they speak evil of you, as of evildoers, they may be ashamed that falsely accuse your good conversation in Christ. For it is better, if the will of God be so, that ye suffer for well doing, than for evil doing." 1 Peter iii. 15-17. "Ye are the light of the world." Live a holy life, that others may see "the beauty of holiness," and be induced to live holily too. Of those who walk uprightly—who live holily, there can be but one opinion. They are ready to die—"they shall see God."

"That wisdom, Lord, on us bestow,
From every evil to depart,
To stop the mouth of every foe;
While upright both in life and heart,
The proofs of godly fear we give,
And show them how the Christians live."



TWO CLASSES OF DEVOUT MINDS.

THERE are two classes of devout minds in the world. First, those who *feel out* their religion, liable sometimes, especially in their earlier experience, to excesses and deceptions; and, second, those who *think out* their religion, who are liable to live in the realm of doubt and cloud. Those of the first class believe easily; they are admitted at once into the light; they see no night; there are no barriers to their initiation and progression; there is heaven within heaven, sky above sky, star beyond star; the whole upper dome is ever seen glistening and trembling with truth and beauty. The second class are often enveloped in clouds black as ink. The sky nowhere gleams with the smile of golden sun-set, or the triumph of a rosy morning. "The gates" are neither "wide open" nor "ajar." Those of the first class never examine evidence, take no interest in carefully balancing testimony. They are neither lawyers, nor philosophers; they do not necessarily believe what they *hear*, but what they *feel* to be true. Religious truths enter the hearts of such persons, not through the head, but *direct*, as by intuition. It cannot be said that they believe thus and so because others do, nor that others think for them. They care less about thinking and more about conviction. They know truth by feeling it. They are so in sympathy with Christ, and so mentally constituted, that they need no external, but are satisfied with internal evidence. The resurrection of Christ to them is a fact. Arguments against will not shake, arguments for will not strengthen, their confidence. Their own resurrection is as real as if the clay were already falling off, and the new material forming on their body. Such faith affords a confidence which all the arguments and objections in the world cannot shake. One who can thus believe is "blessed" as no other on earth.

CREDO.

BEARING WITNESS.

ABOUT twenty-five years ago I was truly converted to God. Soon after my conversion, through reading the *Memoirs of Carvosso, Smith, Bramwell*, and especially H. A. Rogers's *Experience and Letters*, I was led to seek the blessing of holiness

I did not know of *one* who enjoyed this blessing in our society, or in the neighbourhood where I resided. I longed to hear some one in our lovefeasts or class-meetings speak of having received this blessing, but I waited in vain. I seldom or ever heard it urged upon us from the pulpit, as a blessing to be received *now* by *simple faith*. One evening, at a cottage prayer-meeting, I felt unusual liberty in prayer; I felt spiritual pride, the root of inbred sin, rise up in my heart; *I thought I had prayed well*. While the Spirit of God thus revealed unto my soul the hidden evil of my heart, I bowed my head and wept before the Lord, loathing myself, and the evil hidden from all but my own soul and a heart-searching God. O, how deeply did I now feel my need of purity of heart! I confessed to God the evil within me; earnestly did I now plead for the blessing of a clean heart. Days, if not weeks, passed, but I found it not. One afternoon I shut myself up in my room, and fell upon my knees before the Lord. I began to look into the matter as in His presence, seeing I had sought the blessing so earnestly by prayer, and I had not received it. While thus examining myself, and looking unto God to show me, feeling the hindrance must be all in me, and that it could not be in my Saviour, the Holy Spirit showed me very clearly, although I had been seeking the blessing by *prayer*, I had not *believed* for what I had so earnestly prayed. I had not rested my faith on God's promises. At this moment I began to plead this promise, "The Lord thy God will circumcise thine heart, and the heart of thy seed to love the Lord thy God with all thine heart," &c. I exercised faith in His word. I continued to believe. I had little sensible comfort from faith itself, I rested on a naked promise. I knew it was God's promise on which my faith laid hold, and I cried, "Lord, I do believe Thy promise; Thou dost circumcise my heart." It was immediately suggested, I was *lying unto God*, that I did *not* believe; thank God that I did not then yield to the voice of the tempter, but continued to cry, "Lord, I do believe Thy promise; Thou dost circumcise my heart." The *faith brought the power* into my soul, and I at once began to confess it to nearly every man I met with. We commenced a weekly prayer-meeting for those especially who were desiring *to receive the same salvation*. In a short time nearly twenty *witnessed that the precious blood of Jesus had cleansed their*

hearts from all sin. Years passed on, and I continued to witness in class-meetings, fellowship meetings, and the lovefeasts which I attended; and in every sermon I preached, whatever the subject, I always found I could fittingly preach holiness as the great privilege of all; but at length I gradually and almost imperceptibly found myself becoming less specific in my testimony, until I found the Holy Spirit was beginning to attest less clearly the witness in my own soul. Just in proportion as my testimony had become vague or generalizing concerning this blessing, so the *witness* became less clear. In this state I was when I met with Dr. and Mrs. Palmer, for whose visit to England I believe I shall have to praise God through all eternity. Mrs. P. asked me if I was living in the enjoyment of the blessing of holiness. I tremblingly said I did, but told her I was not then enjoying the witness so clearly as I once had done, and told her I feared it had been through withholding the specific testimony as clearly as I had once done. She said, "Place a bushel over a lighted candle, and to the same degree you do this, you dim the light; press it down fully, and the light will go out." Every word went to my heart. I humbled my soul before the Lord. I regained the clear witness, and again begun to renew the specific testimony on every fitting occasion, and I find just the same proportion has God condescended to honour my labour in the salvation of sinners, and in the cleansing of believers. *Holiness is power*, and deeply do I feel "it is not by might or by power, but by my Spirit, saith the Lord."

A LOCAL PREACHER.

IT COSTS TOO MUCH; OR, "I HAVE PEACE."

SO said a worldly-conformed professor, who had been saying words to us expressive of strong desire to be cleansed from all filthiness of the flesh and spirit. With yearnings of heart we referred her to the *condition* upon which the Faithful and True has promised to cleanse His people from all filthiness of *the flesh and spirit*, "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you." (1 Cor. vi. 16-18.) And then

asked, Are you willing to comply with the conditions upon which God has promised to sanctify you wholly—that is, are you willing to give up conformity to the world, and array your body as a *temple for God*. “For ye are the temple of the living God, as God hath said, I will dwell in them and walk in them, and I will be their God and they shall be my people?”

“Now would you be willing thus to adorn that body as the *living, walking temple of the living God*?”

“But do you think the Bible means these little things?”

“What does the God of the Bible say—surely it stands written, ‘Be not conformed to this world, but be transformed by the renewing of your mind.’ Certainly the teachings of a *renewed* mind suggests outward, as also inward conformity to the Divine will.”

“But I do not feel condemned for conformity to the world, my conscience does not condemn me. *I have peace.*”

“How is conscience to be regulated, but by the Word of God. Are not the Scriptures the *lively*, that is, the *living* oracles. The Bible is the voice of God speaking to *you*, just as truly as though you could *hear* Him speaking from heaven at this moment. Just now He is saying to you, ‘Be not conformed to the world, but be *transformed* by the renewing of your mind.’”

“I do not wish you to think that I indulge in pride in wearing these things, ‘I have peace with God.’ I will confess that I love to wear pretty things. God made flowers for adornment, and if He made them, why is it wrong to wear them?”

“It is true that our loving, heavenly Father has caused beautiful flowers to grow for the adornment of earth, and if you should choose to pluck a natural flower and place it on your bosom, its sweet perfume and beautiful hues might only raise the note of praise higher to the blessed all-bounteous Giver, but how different would be the effect of placing a scentless artificial flower on the bonnet.”

“On the same principle we may say, God made the gold; and He also says, The silver and the gold is mine; as the flowers are good for the adornment of the earth, so gold has its uses. But while it is good for currency and other purposes, God expressly *forbids its use for mere adornment, as an incentive to pride. Listen to the voice of Divine inspiration, ‘Whose adorning, let*

it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel,' &c."

"Well, if I do not feel that I put on such by way of indulging pride, and if my conscience does not condemn me, and if I have peace, can it be wrong for *me*?"

"If God says, Do not do this and the other thing, how *can* it be otherwise than wrong to do them? There are different sorts of consciences. The Bible speaks of a *seared* conscience, an *evil* conscience, and also a *good* conscience. A *good* conscience will always be regulated by the Word of God, and we can only know what sort of a conscience we have by bringing it to the only true test—that is, the Word of God. The same may also be said of *Peace*. It is possible to have a *false* peace. The Holy Book tells us of those who would fain have quieted conscience by crying, 'Peace! Peace! when God had not spoken peace.'"

The above is a transcript of a conversation the writer recently had with an interesting lady who, within a few days since, came to express her appreciation of the doctrine of entire sanctification, and her longing desires for the blessing. Hoped, doubtless, that she might receive it during our season of intercourse on the subject. But she went as she came. Though tearful and prayerful in regard to the theme, yet she did not receive the grace. And *why* did she not receive? Not because God was not willing to give it. But because she was not willing to comply with the conditions. It costs too *MUCH*. But why do those who are unwilling to pay the cost of being holy not count the cost of living and dying *without holiness*. "*HOLINESS WITHOUT WHICH NO MAN SHALL SEE THE LORD.*"

MRS. P. PALMER.

THE FAITH WHICH SANCTIFIES.

BUT what is that faith whereby we are sanctified, saved from sin, and perfected in love? It is a Divine evidence and conviction. 1. That God hath promised it in the Holy Scriptures. Till we are thoroughly satisfied of this, there is no moving *one step further*. And one would imagine, there needed not one word more to satisfy a reasonable man of this than the ancient

promise, "Then will I circumcise thy heart and the heart of the seed, to love the Lord your God with all your heart, and with all your soul." How clearly does this express the being perfected in love! how strongly imply the being saved from all sin! For as long as love takes up the whole heart, what room is there for sin therein? 2. It is a Divine evidence and conviction, that what God has promised He is able to perform. Admitting, therefore, that "with men it is impossible" to bring "a clean thing out of an unclean," to purify the heart from all sin, and to fill it with all holiness; yet this creates no difficulty in the case, seeing "with God all things are possible." 3. It is an evidence and conviction, that He is able and willing to do it now. And why not? Is not a moment to Him the same as a thousand years? He cannot want more time to accomplish whatever is His will. We may therefore boldly say at any point of time, "Now is the day of salvation. Behold, all things are now ready; come to the marriage." 4. To this confidence—that God is both able and willing to sanctify us now—there needs to be added one thing more, a Divine evidence and conviction that He doeth it. In that hour it is done. God says to the inmost soul, "According to thy faith be it unto thee." Then the soul is pure from every spot of sin, it is clean from all unrighteousness.

J. WESLEY.

WORKING CHRISTIANS.

REV. CHARLES BLAKESLEE.

THE Church and world need working Christians. Says the great Master to every one of His children, "Go work in my vineyard." Providing for the body is a duty, but it is not the great work of the believer. Glorifying God and saving souls is the all-important work to which every purpose, interest, and effort of Christian life should be subordinate.

It is not enough to turn away from the seductive gratifications of the selfish, avoid immoralities, be respectable, go to church, and pay money for the support of the Gospel. Grace should *renovate the soul*, inspire the heart with beneficence, and make *its recipient a personal labourer for God and souls*. Churches

with hundreds of respectable non-working members, often see years of fruitless formality in succession. Other instrumentalities, within the bounds of such a Church, may save now and then a soul, but such non-workers have no part in the matter. Such professors come far short of any just appreciation of their great mission work among men.

No wonder that with them life is a dull wearisome round! No wonder they have but little real joy, peace, and hope! No wonder, that to a painful degree they seem to live for nought! Let them fully come into sympathy with Jesus and live, and earnestly and persistently labour to save souls; and light, goodness, greatness, and glory will be poured all over their being.

Dear child of God, this is your duty. Take right hold of it. Do not object that it is a difficult thing, that you lack talents for it, but in Christian simplicity, humility, and faith, enter upon it. Do not wait for some extraordinary opportunity, or think you must display talents, wisdom, or elquence, but trusting in God seize upon the little every-day opportunities you have to labour for souls. Sow beside all waters. Stand up for Jesus, speak for Him, go out and labour for Him, be in earnest, press the work on and on with all your might. A word may save an immortal soul for whom the adorable Redeemer died. Time and opportunities are rapidly passing. Souls are perishing. God, heaven, earth, and hell urge me to work! *work!* WORK!! And then the worker will soon have a glorious and an eternal reward!

PURITY.

REFLECT what a beautiful virtue purity is. And for this purpose it is by no means necessary to contemplate the degradation and defilement of its opposite vice. But consider it rather as it appears in those who never have known this. What is it that makes a child so endearing, and spreads such a charm upon his countenance and actions? It is the innocence which breathes in such, the purity of mind that appears as *through a transparent veil*. In proportion as the body and *mind feels the impression* of passion, this fresh and winning *comeliness wears off*. Though even passion be not yielded to,

its very presence seems to mar the delicate beauty of God's work, and show that it is made of clay. But if it be not in our power entirely to prevent the encroachment upon the beauty of our regenerated souls, surely at least it behoves us to preserve as much as possible of that beauty by avoiding every voluntary defilement which impure passion must cause. What a beautiful sight in the eyes of God and His angels must a soul be that walks unstained through the allurements of the world and the solicitations of the flesh, wrestling with corrupt nature, and triumphing over frailty, bearing a golden treasure in a frail vessel unpilt. To what can we liken it but to the three children in the fiery furnace, unscathed by the flames around them, but giving praise to God from amidst the fire? Or to Daniel in the lions' den, tranquil amidst their ferocity, and miraculously preserved from injury? Hence, to show the beauty of such rare souls, the Scripture likens them to a lily among thorns, a tender, pure, and fragrant flower growing untorn amidst briars and brambles. Hence in the Canticles every delicacy of oriental poetry is lavished on the description of such favourites of God, who condescends to treat them as His spouses, the objects of His tenderest solicitude. Truly, what a beautiful virtue that must be which can entitle such contemptible creatures as we are to this high dignity!

DR. WISEMAN.

WE ALL MAY BE SAINTS.

THE greatest saints who ever lived, whether under the Old or New Dispensations, are on a level which is quite within our reach. The same forces of the spiritual world which were at their command, and the exertion of which made them such spiritual heroes, are open to us all also. If we had the same faith, the same hope, the same love which they exhibited, we could achieve marvels as great as those which they achieved; not indeed the marvels which change the outward face of nature, but those higher marvels, whose field is the heart and soul of man. A word of prayer in our mouths would be as potent to call down the gracious dews and the melting fire of God's Spirit, as it was in Elijah's mouth to call down literal rain and fire, if we could only speak the word with that full assurance of faith wherewith he said it. Let us no more say querulously as an excuse to our consciences for not prosecuting the high end to which we are called, "God has put the great standards of

holiness out of my reach." *It is not so.* As if with the design of meeting such an objection, He exhibits to us in His Word, the occasional failures and feebleness of His most illustrious servants, and gives us a glimpse of them, not only in the triumphs of grace, but in the infirmities of nature. Seen in plain truth, and not through the distorting medium of distance, they were "men of like passions with ourselves," though under the empire of principles which brought God into immediate relation with them and thus lifted them above self and the world. Why should we not follow them, even as they followed God and Christ? Plainly the reason is not to be sought in any disadvantages under which we labour in comparison of them. It is not that holiness was originally more congenial to their natures than ours. It is not that privileges accorded to them are denied to us. It can be nothing but that laggardness of will, that indifference to high moral aims, that want of spiritual energy, that cheerful acquiescence in the popular standard of religion, which has caused many a soul, when weighed in the balances, "to be found wanting," to be counted unworthy of the calling and the kingdom of God.

DR. GOULBOURN.



THE SYMPATHY OF JESUS.

HEB. iv. 15.



As oft, with worn and weary feet,
We tread earth's rugged valley o'er,
The thought, how comforting and sweet!
Christ trod this weary path before;
Our wants and weaknesses He knows,
From life's first dawning to its close.

Do sickness, feebleness, or pain,
Or sorrow in our path appear?
The recollection will remain,
More deeply did He suffer here.
His life, how truly sad and brief—
Filled up with suffering and with grief!

If Satan tempts our hearts to stray,
And whisper evil things within;
So did he, in the desert way,
Assail our Lord with thoughts of sin,
When worn, and in a feeble hour,
The tempter came with all his power.

Just such as I, this earth He trod,
With every human ill but sin;
And though, indeed, the very God,
As I am now so He has been.
My God, my Saviour, look on me,
With pity, love, and sympathy.

WILBERFORCE.

EXTRACTS FROM CHRISTIAN JOURNALS.

I.—MRS. C. E. MARTIN, OF SEVENOAKS.

TOWARDS the close of the year 1845 she writes:—"Let me encourage gratitude and love to God by the recollection of several seasons of blessing which are fresh in my memory, as having occurred within the last few days. On Thursday Mr. Young met our class for tickets, and spoke I thought very beautifully to me, urging me not to rest till I found a rest from sin's remains through the precious blood. O, how I longed while there for a richer baptism of the Holy Spirit! On another evening, while a friend was talking of holiness as the Christian's privilege, to be enjoyed through faith in Christ, I felt a sacred glow of holy desire. Few and simple were the remarks, but they were attended by that heavenly unction with which I have noticed the Lord so invariably honours this subject. I have often known our Leader turn from other themes to this, and such a change has been at once produced in our quiet class-meeting that it was not like the same. And in the family a short time since, when one of our preachers was praying—

‘Let me Thy witness live
When sin is all destroyed,’

an influence, generally unknown on such occasions, was experienced to the comfort and joy of us all. O, to be redeemed from all iniquity!"

"Sunday night. Last evening while in the park, reading the Journal of the dear departed Annie Webb, many profitable emotions took possession of me. Her pretty, clear account of seeking and finding the 'perfect love' of God brought to my recollection the sweet seasons when I had a taste of this great blessing. 'How sweet their memory still!' O that they might be again enjoyed! The subdued will, the freedom from earthly anxiety, the ardent desire to glorify my Maker, the love for perishing sinners, the joyful anticipation of glory—those were the evidences of my entire consecration to the Lord my Saviour; and why should they not find a perpetual dwelling-place in my soul? If Methodists are not pursuing this blessing, I believe, from experience and observation, that, from making no progress they soon sink into a deplorable state of indifference—half-dead

and half-alive. Lord, shed down the Spirit of holiness upon my heart, till sanctified wholly, I

‘Bright in all Thine image shine,
By putting on Thy Son.’ ”

“Since writing the above we have been favoured with the company of two pious friends, one a Leader, the other a Local Preacher. They seemed exactly in their element when at prayer with us, or in conversation on that important subject—sanctification. Mr. F—— is the happy possessor of it; and Mr. H—— is earnestly seeking it. At one of our social prayer-meetings, while they were here, I was particularly blessed. All seemed to be wrestling for a deeper work within. I was struck with one remark made in that meeting—namely, that the hindrance to the enjoyment of the blessing was not so much the difficulty of obtaining it by an act of faith, as an unwillingness to receive it now. So much carnality remains within, which ‘lusteth against the spirit,’ that, though an individual may not acknowledge it to himself, yet he is unwilling at this moment to make the surrender of everything to God, and receive the full salvation as it is offered in the word.”

“While walking towards Tunbridge, on Tuesday morning, a dear friend gave me the outline of a conversation she had with Miss P——, from London, who seems to be an eminently devoted woman. In answer to some inquiries respecting a life of entire dedication to God, that lady said, ‘It is not making continual efforts to believe, or performing frequent acts of faith, which maintains the life of holiness; but faith must be the habit of the soul. You must hang moment by moment on the atoning merits of Christ. If you live by the faith of the Son of God, that faith brings into full development all the fruits of the Spirit, and the heart and character are transformed into the image of Christ.’ The question was asked, ‘Does it not require a constant effort to keep the thoughts from wandering from God?’ She replied by asking, ‘Does it require effort to keep the mind fixed on a beloved fellow-creature? Is it not rather doing violence to the feelings to drag the thoughts away and keep them on other subjects? So, when we love our God supremely, it becomes an *easy matter to set the Lord always before our face. Every spot becomes a Bethel, every place a house of God, every district hallowed ground. His presence is felt, and realized, and carried*

with us to the performance of every duty, the enjoyment of every pleasure, and the endurance of every trial.' She allows of no such thing as a *desire* to be humble when the heart is unreservedly given up to God; for she says, 'If you regard yourself in your proper character, and have right ideas of a holy God, you will feel no cause for pride. Your love will be humble; your faith humble; your hopes, joys, and raptures, will all be humble; and every work which God appoints will be performed not as a labour, but as the greatest delight.' This seems clear enough; but I am thinking how far short I fall! My mind frequently wanders from Him whom I wish to love with all my heart. Often when I feel it my duty to visit the sick or reprove sin, my soul shrinks from it, and I am obliged by prayer to avail myself of the strength of Omnipotence before proceeding to the work. And how frequently I feel the risings of pride!

'O that my heart were all a heaven,
For ever fill'd with God!'

It was about this time that she heard a sermon from the Rev. J. Smith, then travelling in the Chelsea Circuit. Himself living in the possession of this great salvation, he preached and enforced its attainment upon the congregations of his charge, and also upon the multitudes who flocked to hear him at those special anniversary services in which he often engaged. My sister was visiting in Sussex, when this good man, in a country village, proclaimed, "This also we wish, even your perfection." She listened to the clear exposition and faithful enforcement of the theme, and her heart burned with the prayerful desire, "Thy will be done." And hearing that he had engaged to preach in Sevenoaks she requested that the congregation might be favoured with the discourse from which she herself had received so much of light and blessing. He complied with the request; and the Lord worked with him, and confirmed the words with signs following. Of this service and its results we have the following record:—

"O, how wonderfully the Spirit of God honours the doctrine of perfect love! Immediately after the benediction was pronounced, a friend from the country rose, and gave public testimony to the cleansing efficacy of the Saviour's blood. We had then a short and glorious prayer-meeting. I felt the great *blessing* very, very near; I almost 'touched the hem of His *garment*.' I believe I shall not cease seeking until I find the

precious boon. I intensely long for it. O for more faith! for right views of the blessing, and the method of its attainment! Mr. S—— has been telling sister he realized it after leaving the chapel. May scores be added to the number; and, O my God, may I be one!"

How nearly she now attained what her soul desired may be learned from her own words:—

"The Lord is good to me! I not only feel a continuance in all their power of my desires for entire sanctification, but I believe I have received an earnest of their accomplishment. The words 'Thy faith hath saved thee,' and, 'Now ye are clean through the words which I have spoken unto you,' have been applied with remarkable power to my mind. I am only waiting now for the inward evidence that perfect love is mine. I will not, no, I cannot, rest without it; no longer will I be an 'almost Christian:' in Thy strength, blessed Jesus, I will follow Thee closely; so essential is this to my happiness and usefulness."

Shortly afterwards at the close of the Sabbath, she again sends up the ascriptions of praise:—

"Continually is my mind resolving through grace to grasp the Infinite. Day after day am I incited by the workings of the Spirit within to seek more of the mind of Christ; and though I have much reason for humility, yet by faith in the sinner's Friend, I lay hold of a *present* salvation: I was hesitating whether to write, a *full* salvation. I read the exceeding great and precious promises, and know they are for *me*. I give up everything else, and embrace the Saviour in all His offices; as my Prophet, for none but He shall teach me;—as my Priest, for He alone is my Mediator and Advocate;—as my King, for I neither desire nor will submit to be governed by any other than His pure law of love. Yet I doubt my realization of the blessing I aim at. I wait for the *seal*; but, perhaps, I shall feel this rather gradually than in an instant. Though I often sing, 'Let *all my powers* Thine entrance feel,' yet I care not in which way the witness comes; let me but feel Him as I did yesterday morning before I rose, when, forsaking all other, I again and for ever chose Christ as my wisdom, my righteousness, my sanctification, and redemption, and I am safe, I am happy.—From "*Sincere Devotion*." —

SPIRITUAL LETTERS.

LETTER III.

FROM MR. GEORGE CLARK, TO MRS. DOWNES.

London, July 2, 1778.

DEAR SISTER,—According to your request, I shall endeavour to give you an account of my experience with respect to the work of full sanctification. Upon being convinced of sin, I earnestly sought the Lord for pardon, when He graciously revealed His forgiving love to me through Christ Jesus, and I was unspeakably happy in the enjoyment of the Divine favour. But notwithstanding this joyous sense of the love of God continued with me for some time, yet I soon discovered that I was not fully sanctified, and my faith was often weakened by doubts and fears, that I had been deceived, and that I should never hold out the end. But endeavouring to lay aside these evil reasonings and to look unto the Lord for help, He confirmed me in the truth, and gave me power to believe that He would never forsake me.

Being thus established, I sought to do the will of God more perfectly; but to this I found a continual obstruction from my natural depravity, and I did not then see how it was to be taken away. This was a very critical time, as I was often in danger of giving up the contest, by seeing the strength of sin, the power of the enemy, and the weakness of my faith. But sitting under a clear and powerful ministry, I kept close to the word of God and prayer; and was soon satisfied that nothing short of that pure love which casteth out fear and cleanseth from sin, would make me continually happy. I saw that the Lord called me to holiness, and that it was His will that I should love Him with all my heart. But still I found the flesh fighting against the spirit; and though I was not overcome thereby, yet I was grieved that such evils should have any place in me; and I could not be satisfied with the hope of being set free from them at death. I therefore diligently searched the word of God, in order to find a promise upon which I might build my hope speedily of obtaining a complete deliverance. The Lord saw my simplicity, and that I only desired to glorify Him. He soon showed me several precious promises; the following in particular afforded

me great encouragement—"I will sprinkle clean water upon you, and ye shall be clean."

At the time the Lord spoke peace to my soul, I rejoiced with joy unspeakable and full of glory, and my joy arose chiefly from a lively sense of being united to the Lord. He was now my All in All; my spiritual and eternal life. I came to Him with the simplicity of a little child, for all I wanted, willingly submitting to Him in all things. But O, what a difference did I feel in myself, when the Lord showed me the remains of inbred sin. I did not now go to the Lord as I had done when I found nothing but love in my heart, but seeing myself so unlike Him, I was distressed and greatly troubled, fearing that I had lost His favour. But applying to the throne of grace, I received comfort and strength to go forwards, although I felt much unbelief, which opposed the promises of God and the work of His Spirit. However, I saw an inexpressible beauty in holiness, and that I must be saved by faith. But what kind or degree of faith, I could not tell. Being thoroughly awakened to a sense of my want of holiness, and feeling an insatiable desire to enjoy the blessing, I laboured to obtain a right understanding of this work of the Lord, and was thankful for every help I could procure from the word of God, and from any of His servants who did experience this great salvation. My conscience was exceeding tender, and I diligently waited upon the Lord in all His appointed ways.

I likewise carefully attended to the teachings of the Holy Spirit, and opened my whole heart unto the Lord in prayer, well knowing that I must receive this salvation from Him who alone is the Author and the Finisher of faith, and steadily looked for the hour of deliverance, being determined not to rest satisfied with anything short of a clear witness that inbred sin was entirely destroyed. And the Lord, who is infinitely gracious, did not fail to accomplish His own work. By the light of His word, and through the sacred energy of His Spirit, He spoke with power to my soul, saying, "I will, be thou clean." I knew His voice, experienced His power and goodness, and my soul was healed.

And although I now feel no evil temper, no unholy desire, no pride or perverseness of will, yet I am daily sensible of the absolute necessity of watching unto prayer, of looking unto Jesus

for fresh supplies of grace, and of devoting my soul to Him continually. Every moment I want to experience more fully the healing virtue of His precious blood, and the saving benefit of His intercession.

I have diligently observed how the work of grace has been carried on in my soul, and that through the exercise of faith I am what I am. And I willingly and thankfully adore His sacred Name, with all my united powers, for His abundant goodness extended unto me. The language of my heart is and shall be to all eternity, Glory be to God in the highest, and unto the Lamb who was slain, who hath redeemed me by His own precious blood. I am wholly dependent upon my God and Saviour. I embrace with gratitude every discovery of the weakness I am still subject to; and in this sense, I will glory in my infirmities, that the power of Christ may more fully rest upon me. For I find by experience, that when I am weak, then am I strong. Thus will I strive to go on from grace to grace, and from strength to strength, till I am fully prepared to appear in the presence of God, so that I may enjoy Him for ever.

I am, your affectionate brother,

G. CLARK.

THE KNOWLEDGE OF PERFECTION.

WHEN may a person judge himself to have this—namely, Scriptural perfection?

Answer. When, after having been fully convinced of inbred sin, by a far deeper and clearer conviction than that he experienced before justification, and after having experienced a gradual mortification of it, he experiences a total death to sin, and an entire renewal in the love and image of God, so as to rejoice evermore, to pray without ceasing, and in everything to give thanks. Not that “to feel all love and no sin” is a sufficient proof. Several have experienced this for a time, before their souls were fully renewed. None, therefore, ought to believe that the work is done till there is added the testimony of the *Spirit witnessing his entire sanctification as clearly as his justification.*

But does not sanctification shine by its own light?

Answer. And does not the new birth too? Sometimes it does; and so does sanctification: at others, it does not. In the hour of temptation, Satan clouds the work of God and injects various doubts and reasonings, especially in those who have either very weak or very strong understandings. At such times, there is absolute need of that witness; without which the work of sanctification not only could not be discerned, but could no longer subsist. Were it not for this, the soul could not then abide in the love of God; much less could it rejoice evermore, and in everything give thanks. In these circumstances, therefore, a direct testimony that we are sanctified is necessary in the highest degree.

But what Scripture makes mention of any such thing, or gives any reason to expect it?

Answer. That Scripture, "We have received, not the spirit that is of the world, but the Spirit which is of God; that we may know the things which are freely given us of God." (1 Cor. ii. 12.)

Now surely sanctification is one of "the things which are freely given us of God." And no possible reason can be assigned why this should be excepted when the apostle says, "We receive the Spirit" for this very end, "that we may know the things which are" thus "freely given us." J. WESLEY.

THE TREASURY.

SELECTED BY THE REV. I. E. PAGE.

1. **CHRIST NECESSARY.**—You may go to heaven without health, without wealth, without honour, without pleasure, without friends, without learning; but you can never go to heaven without Christ.—*Dyer.*

2. **HOLINESS.**—What the heart is to the body, that the soul is to the man, and what health is to the heart, holiness is to the soul.—*Flavel.*

3. **REAL FAITH.**—We must have an active sincerity to justify the

reality of our faith. Christ was real in His sacrifice. God was real in the acceptance of it; we must be real in believing it.—*Charnock.*

4. **GOD'S STRENGTH.**—A rock of eternity upon which we may for ever strictly and safely rest and repose ourselves, amidst the many furious storms and boisterous waves of this troublesome world.—*Bolton.*

5. **SIMPLICITY IN PRAYER.**—Heed not so much for exact method or fine phrases: the gilt of the key

makes it not open the door a jot the better; and prayer does not work upon God because of the neat language therein.—*Heywood.*

6. A REPENTING SINNER.—All hell roars, that they have lost a prisoner of whom they lately thought themselves so sure. There is not more joy with the angels in heaven than there is sorrow with the devils in hell, for this sinner's conversion.—*T. Adams.*

7. PRAYER.—Prayer is a duty which keeps the trade of religion agoing. Those prayers God likes best which come seething hot from the heart. The fountain of God's mercy is full, but prayer must draw the water.—*T. Watson.*

8. CONSECRATION.—Every man must render to God the things that are God's, and that, be it remembered, is all he is, and all he possesses. How are all things sanctified to us, but in the separation and dedication of them to God? Are they not all His talents, and must be employed in His service? Must not every Christian ask, "In what way may I most honour God with my substance?"—*Baxter.*

9. TENDERNESS OF HEART.—I cannot but reverence the memory of that reverend divine, who, being in a deep muse after some discourse that had passed of Christ, and tears trickling abundantly from his eyes before he was aware, being urged for the cause thereof, confessed ingenuously it was because he could not draw his dull heart to prize Christ aright.—*S. Ward.*

10. WEAK CHRISTIANS.—A weak hand may receive a rich jewel: a few grapes will show that the plant is a vine, and not a thorn. It is one thing to be wanting in grace, and another thing to want grace altogether. In a gloomy day there is so much light whereby we may know it to be day, and not night; so there is something in the Christian under a cloud, whereby he may be discerned to be a true believer, and not a hypocrite.—*Sibbes.*

11. THE PROMISES, THEIR PLACE.—The promise is as the dish wherein

Christ, the Bread of Life, the manna from heaven, is set before faith, and presented to it. Both are served up together, but faith feeds not on the dish, but on the manna, the Bread of Life, in it.—*Clarkson.*

12. RUTHBURYFORD'S DYING WORDS.—"My Lord is the chief among ten thousand; none is comparable to Him in heaven or in earth. Dear brethren, do all for Him. Pray for Christ; preach for Christ; feed the flock committed to your charge for Christ; do all for Christ; beware of men-pleasing, there is too much of it." His last words were, "Glory, glory dwelleth in Immanuel's land."

13. GLORIFYING GOD.—When I honour Him, His honour ariseth from Himself, not me; as the glory of the sun shining on the water is not from the water, but from the sun. So when we reflect glory on God, that glory ariseth not out of what we do, but is in Himself already.—*Goodwin.*

14. HEART SERVICE.—As the sun riseth first, and then the beasts rise from their dens, the fowls from their nests, and men from their beds; so when the heart sets forward to God, all the members will follow after it—the tongue will praise Him, the foot will follow Him, the ear will attend Him, the eye will watch Him, the hand will serve Him; nothing will stay after the heart, but every one goes, like handmaids after their mistress.—*H. Smith.*

15. WATCHFULNESS.—If Adam, in his state of paradisaical perfection, needed watchfulness, and perfect mortification, how much more do we need them, who find the "tree of the knowledge of good and evil" planted not only in the midst of our gardens, but in the midst of our houses, markets, and churches?—*Fletcher.*

16. MEDITATION.—A man that hath so numerous and turbulent a family to govern as his own thoughts, which are too apt to be at the command of his passions and his appetites, ought not to be long from home.—*Mason.*

PATIENCE.

A GENTLE angel wendeth
Throughout this world of woe,
Whom God in mercy sendeth
To comfort us below.
Her looks a peace abiding
And holy love proclaim ;
O follow then her guiding,
Sweet Patience is her name !

She leads us through this tearful
And sorrow-stricken land,
And speaks, resigned and cheerful,
Of better days at hand ;
And when thou art despairing,
She bids thee clear thy brow,
Herself thy burden sharing,
More hopeful far than thou.

She sobers into sadness
Thy grief's excessive smart,
And steeps in peace the madness
And tumult of the heart.
And darkest hour she maketh
As bright as sun at noon,
And heals each wound that acheth,
Full surely, if not soon.

Thy falling tears she chides not,
But pours in healing balm ;
Thy longing she derides not,
But makes devout and calm :
And when in stormy seasons
Thou askest, murmuring, Why ?
She giveth thee no reasons,
But smiling points on high.

To every doubt and question
She cares not to reply ;
" Bear on," is her suggestion,
" Thy resting-place is nigh."
Thus by thy side she walketh,
A true and constant friend ;
Not overmuch she talketh,
But thinks, " O happy end !"

GUIDE TO HOLINESS,

AND

CLASS-LEADER'S MAGAZINE.

MAY, 1870.

WILLIAM CARVOSSO.

THE name of William Carvosso is too well known in the Churches of Methodism to require any explanation. By means of his "memoir," written by himself and edited by his son, his place and time of birth, his training and occupation, his conversion and general piety and usefulness, are perhaps before all the readers of this Magazine. We do not, therefore, propose to repeat these things in detail, but rather to say concerning him a few words which shall be of service to those who are aiming at usefulness and holiness in the Christian life.

I.—*William Carvosso was a man of faith.* But this is only saying of him what may be said of every Christian. We say, then, that he was a man of GREAT faith. His faith was not dwarfish; nor was it merely of the ordinary proportions. It was *gigantic*. As Saul among the prophets so was his faith among the faiths of his brethren. Had he lived in the days of the Old Testament saints, he would doubtless have stood in the cloud of witnesses which Paul gathers before us in the eleventh of Hebrews. As it is, he occupies a place of prominence in the catalogue of saints which the Church of Christ furnishes to the world for its inspection. He staggered not at the *Christian promises*, but firmly walked up to them, seized them, pleaded them, and realised their fulfilment. His faith shrank not from

Christian precepts, but took and illustrated them in his life. His faith comprehended the *Christian privileges*, and led him into their blessed enjoyment. His faith overcame the world. It bruised Satan under his feet. It gave him stability in profession and in service. It gave him a constant vision of God and eternity. It was within him a power which prevailed with man and God. Difficulties, temptations, prejudices, duties, were met with a faith which was more than equal to all. By the exercise of this indwelling Divine energy he won hundreds of souls to Christ and His Church, and led them on to final blessedness in heaven.

Faith in a Christian is an essential requisite. Without this he cannot be a Christian. But his faith should be keener, brighter, stronger than any mere moralist or simple Christian professor. It ought to be in him that spiritual enterprise which prompts him to go as Joshua went *before* the people to explore all the region of the kingdom of God, and then coming to tell them the rich, the beautiful, the holy, the glorious things he has seen and felt. He ought to be able to give them a foretaste of these things from his own experience, and then say, "Come, let us go up and possess the kingdom! Follow me, and by God's help, I will lead you thither." There should be no doubt, no halting, no fear, no trepidation.

Faith—THE ASSURANCE OF FAITH—THE FULL ASSURANCE OF FAITH should be the mark to which every Christian should attain.

II.—*William Carvosso was a man of prayer.* He entered into the holiest by the blood of Jesus. He drew *nigh* unto God. He *poured out his heart* before the Lord. He prayed as a privilege, as a happiness, as an honour. The formalities were absorbed in the spirit and power. Prayer was so much the element of his life that he seemed to exemplify most strikingly the *unceasing* prayer, the *never-fainting* prayer, the *constant* prayer of which the Word of God speaks. Like Jacob and Elijah he prevailed. Many a time did the Covenant Angel yield to his persistent pleadings. How often did the fire descend in reply to his *mighty supplications*, warming cold hearts and burning up the *corruption of sin*! How often in answer to his intercessions *did the little cloud* gather in size and substance, and pour down in

rich showers upon the parched-up vineyard of the Lord! His *closet* prayers secured to him great intimacy with the things behind the veil, and enshrouded him with a mantle not unlike that which Horeb's prophet wore in his holy life before God. His *prayer-meeting* prayers were such as evinced a soul that lived always in communion with the mercy-seat. His *private* prayers *with individuals* were of the most direct, pointed, urgent, powerful character. He seldom engaged in prayer for a hardened sinner, but penitence ensued, and with a seeker of salvation but the full tide of comfort came, and with backsliders but their backslidings were healed. His *class-meeting* prayers were especially appropriate. As a brother and a father he pleaded on behalf of his members. The deepest tenderness, the firmest fidelity, and the widest comprehensiveness entered into these prayers. Each case would enlist his soul on its behalf, and if there was one more special than another such would have a special remembrance.

We cannot wonder at his experience in the deep things of God; at his illustrious piety before the world and the Church; at his success in all his labours for the Redeemer, when we call to mind the frequency, the spirit, the power with which he prayed.

A Christian must be a man of prayer. He must be so in more than an ordinary sense. It is not enough that he pray as the formalist, he must pray *more* than others. He must be given to prayer. Prayer must be his *habitual* exercise. The spirit of prayer must be in him as the spirit of life, breathing and moving; and, if not always in *active* exercise, ready at any time for earnest and powerful pleadings with God when required, as Abraham in Sodom, or Elijah on Carmel. Does he hold office in the Church? Let him in reference to this be a man of prayer, for that wisdom, love, patience, zeal, fidelity, and earnestness, which will render him faithful, happy, and acceptable therein.

III.—*William Carosso was a man of remarkable simplicity* This was obvious in his spirit, in his language, and in his general behaviour. He *assumed* nothing. He was as he seemed. *Neither simulation nor dissimulation* was to be found in his *character*. While in all the traits of a Christian he was a giant, in heart and spirit he was a child. If ever in any man was

found the "little child," which is the type of the subjects of the kingdom of heaven, it was found in him. Free from the pomps and shows of learning, from the evasions and questionings of worldly wisdom, from the forms and fancies of ritualism, he was undisguised and unsophisticated in all his religious character before God and man. He was seen at once to be what he professed. He put on no superiority beyond others. If superiority was manifest, it was the natural effect of superior life within.

This is an excellent element in every Christian, and especially in a Class-Leader. To go in and out before his class, and to live in the presence of the whole Church with the general attributes of a Christian, and yet with the simplicity of a child, how Christ-like! What an example to his members! There is a power in such which, though it makes no show and sounds not its glory, has an effect which bows hearts before it and moulds them into its own shape and character.

IV.—*As a Class-Leader William Carvosso was a man of distinguished faithfulness.* He was faithful to himself, marking his own defects and failings and condemning them. He was faithful to his God, seeking His glory in all his inner and outer life. He was faithful to souls wherever he came in contact with them, dealing with them according to their several cases. He was faithful to the Church, standing by it in all its variations of life and progress. He was faithful to his class, warning every man, teaching every man, that he might present every man perfect in Christ Jesus. He was faithful unto death.

Brother, who readest these lines, be thou a faithful servant and witness of thy heavenly Master. To thyself be true. To thy God stand unswerving and faithful among the faithless. Let no soul that comes within the reach of thy influence escape without the faithful appeal, or warning, or counsel, or instruction, as it may require. Build up the true, pull down the false. Encourage the depressed, check the froward. Lift the fallen, Caution the self-confident. Comfort the mourner, calm the impetuous. Warn the unruly, guide the wayward. Let no case avoid a faithful dealing on your part, so that you may be clear of their blood, and on the last day may be acquitted by the Master as a FAITHFUL servant.

V.—*William Carvosso did not limit his usefulness to his official position as a Class-Leader.* This was his chief, but not his only place of toil for the Church. He entered every door in which he thought he could glorify God in doing good. In visiting the people indiscriminately he was rendered very useful. In this way he led many a poor soul to the Saviour and to the Saviour's people. The sick had a great share of his attention. The members of his own class he especially looked up by calling upon them in their houses and reminding them of their duties, their dangers, and privileges. In the *prayer-meeting* he was a man of life and power. His *exhortations* were often the means of awakening dead sinners and arousing sleepy Christians. For days and weeks together he would devote himself to the prayer-meeting, to exhortation, to visiting, and to the guidance of the newly-converted. In these miscellaneous ways he was active and zealous in promoting his Saviour's cause.

A Class-Leader ought to study usefulness beyond the narrow limits of his class-room. He ought to sow the seed which has been given him by the side of all waters. If he has a talent, with grace, for exhortation, let him exhort, or for public prayer, let him not be backward in this, or for visiting the sick, the outcasts, and the absentees of his class, let him be faithful in this, or for occasional preaching the Gospel, let him not fail in this. A holy leader has opportunities and privileges in these respects which are second only to the minister himself. O, if all leaders were like Carvosso, active in every way, according to their gifts and graces, how much more flourishing would our Churches become!

VI.—It is true that *William Carvosso* in the latter years of his life, was free from the entanglements of worldly occupations. And are there not many leaders now living who are thus freed? May they not give themselves more fully to other ways of doing good besides that of meeting their classes? Would not more regular and hearty engagements in the prayer-meetings, more attention to the visitation of the sick and the poor, more exhortation *by the wayside*, increase their interest in the class-meeting? *By these means they might be even replenishing their minds and hearts for the duties which there devolve upon them. They*

might be ever increasing the membership of the Church. They might ever be augmenting their happiness, and adding to the stars which shall encircle them in the heavenly world. If all our leaders who are relieved from secular pursuits and have time on their hands would but step out of the old *ruts* in which they have been moving for a quarter or half a century, and under a baptism of the Spirit, give themselves to doing good in similar ways to Carvosso, what a harvest of souls would be gathered into the garner of the Church !

VII.—*William Carvosso* endured unto the end, not only in his personal piety, but in the exercise of his gifts and graces in all his former ways of usefulness. At the age of *seventy-four* he says, "I believe I never had greater pleasure in meeting classes ; in labouring to prop the feeble knees, strengthen the hands that hang down, and press on believers to all the depths of humble love." He lived to be eighty-five years old, and not until his last sickness came, with sure signs of death, did he give up earnest labour for God. Even when the flesh became weak in the extreme of age, his spirit retained its willingness. He maintained his love of souls till the last, and finished his long-lived course in the exercise of prayer for Zion's prosperity and the world's salvation.

How beautiful is the sight of first love and zeal after the lapse of more than half a century ! To see the old veteran having overcome all, stand with the inner vigour and fire of a youthful soldier, is a glorious thing to contemplate ! Blessed is that soldier who when his Lord cometh shall be found as William Carvosso !

VIII.—*William Carvosso* was a witness of the power of Christ to save unto the uttermost for more than sixty years. When the mighty change was wrought within him, he says, "I then received the full witness of the Spirit that the blood of Jesus had cleansed me from all sin. I cried out, 'This is what I wanted ! I have now got a new heart.' I was emptied of self and sin, and filled with God. I felt I was nothing, and Christ was all in all." "This happy change," he says, "took place in my soul March 13, 1772." He died in the year 1834.

He was never ashamed of confessing Christ in the experience of full salvation. As it was his happiness to enjoy it, it was his glory to testify of it to the honour of his Lord. This was his

chief theme in the relation of his experience. This was the life, the beauty, the power of his religion. He was a living exemplification of holiness. In lovefeasts, in prayer-meetings, in conversation, in letters, and especially in the class-meeting, did he bear a distinct and unwavering testimony to this blessed truth.

Would that everyone who reads these lines might be incited to lay hold of this blessing, and become a follower of this man of God, in living

"The life of heaven above,
All the life of glorious love."

O that thousands of thousands like William Carvosso might be raised up in Methodism!

* * *



HOLY LIFE IN LITTLE THINGS.

DID a holy life consist of one or two noble deeds—some signal specimens of doing, or enduring, or suffering—we might account for failure, and reckon it small dishonour to turn back in such a conflict. But a holy life is made up of a multitude of small things. It is the little things of the hour, and not the great things of the age, that fill up a life like that of Paul and John, like that of Rutherford, or Brainerd, or Martyn. Little words, not eloquent speeches or sermons; little deeds, not miracles, nor battles, nor one great heroic act or mighty martyrdom, make up the true Christian life. The little constant sunbeam, not the lightning; the waters of Shiloah, "that go softly" in their meek mission of refreshment, not "the waters of the river, great and many," rushing down in torrent-noise and force, are true symbols of a holy life. The avoidance of little evils, little sins, little inconsistencies, little weaknesses, little follies, little indiscretions and imprudencies, little foibles, little indulgences of self and of the flesh, little acts of indolence, or indecision, or slovenliness, or cowardice, little equivocations or aberrations from high integrity, little touches of shabbiness and meanness, little bits of covetousness and penuriousness, little exhibitions of worldliness and gaiety, little indifferences to the feelings or wishes of others, little outbreaks of temper;

or crossness, or selfishness, or vanity: the avoidance of such *little* things as these go far to make up, at least, the negative beauty of a holy life. And then attention to the little duties of the day and hour, in public transactions, or private dealings, or family arrangements; to little words, and looks, and tones; little benevolences, or forbearances, or tendernesses; little self-denials, and self-restraints, and self-forgetfulnesses; little plans of quiet kindness and thoughtful consideration for others; to punctuality, and method, and true aim in the ordering of each day; these are the active developments of a holy life, the rich and Divine mosaics of which it is composed. What makes yon green hill so beautiful? Not the outstanding peak or stately elm, but the bright sward which clothes its slopes, composed of innumerable blades of slender grass. It is of small things that a great life is made up; and he who will acknowledge no life as great save that which is built up of great things, will find little in Bible characters to admire or copy.—*British Herald*.



THE VENTURE.

NO steps in the divine life are more difficult than to cast ourselves perfectly upon Jesus, and to believe that we are accepted. Yet to be happy, to be satisfied, these two advances—consecration and belief—must be made. Souls that have wept, and prayed, and longed for full salvation, are finally obliged to quit depending on weeping, praying, longing, and anything and everything else, and just to do these two simple things, and keep doing them moment by moment till the assurance comes—yea, continue them till death.

When we see souls brought to the place where they are convinced that only this will bring them into the light, we are reminded of an incident of boyhood.

An old mill stood on the bank of a river at I——. Its foundation stones extended beyond the building, and made a fine and secluded place for boys to disrobe themselves for a bath. *The rocks were so laid that there was no gaining the water but by a precipitous plunge.* The stream was deep; the rocks *high for boys to jump from*; the waters looked cold. We

wished for the bath, but dreaded the first plunge. We would stand shuddering on the brink, till finally the leap was taken, and then instantly every dread vanished, and the waters were such a luxury!

The great immensity of Jesus' love stretches itself before us. We are invited to plunge ourselves in—body, soul, spirit—and have every stain utterly cleansed, and be actually lost in Him.

“And sinners plunge beneath that flood,
Lose *all* their guilty stains.”

But it seems such an uncertain step. So many questions arise: “How shall I know that I have given up everything?” “Can Jesus accept me?” “Have I conviction enough, emotion enough?” “I don't doubt His ability to save, I don't doubt His love, but oh, does it *reach me*? can I have the assurance that it does?” Oh, Satan, Satan! Bewildering and devouring souls with these endless thoughts, and suggesting queries that thou never answerest. How hard it seems. A severe taskmaster is Satan. But while he perplexes with queries, the Spirit breathes, “Only believe!”

“Can I be *fully* saved?”

“Only believe.”

“Can I be saved with such a sinful heart?”

“Only believe.”

Like a guide-board to glory, these words are printed on heart and brain—only believe; and at last the resolution comes, “I will believe.” The whole being is plunged into this great and precious ocean, and the salvation full, complete, is ours.

To bring the soul to this is like casting ourselves into the stream; but the widespread arms of Jesus receive us. “I will receive you.” 2 Cor. vi. 17. “I went and washed, and I received sight.” John ix. 17. Cast thy burden (*i.e.*, fears, troubles, crosses) upon the Lord, and he shall sustain *thee*.” Psalm lv. 22. C.

HUMILITY.—He who rises high falls all the lower; such conduct is always dangerous. High trees are shaken most violently by the winds; high towers are most frequently struck by the thunderstorm. *What is high is easily moved*, and likely to fall. Rather remain low, and you will not fall.—*Starke*.

THE CLOSET.

Oh! hallowed spot where Christians knee

Alone with God in secret prayer,
And freely tell Him all they feel,
And sweetly feel His presence there.

Had ye but tongues, how could ye tell
Of multitudes oppressed with grief,
Who in your sacred walls have fell
Before the Lord and found relief.

What conflicts might ye not disclose
With carnal nature's clamourings—
With inward fears, and outward foes,
And Satan's cruel buffetings.

And oh! how many victories,
Grand, glorious, might ye not record,
Whose only written histories
Are in the archives of the Lord.

Ah! who that once has wept o'er sin
And sweetly felt them all forgiven,
But loves to often kneel herein—
This spot so near to God and heaven.

And what poor prodigal, but can,
As memory her steps retrace,
See that his wanderings began
Here, from this ever-hallowed place.

Then precious soul, who'er thou art,
Who would pursue the narrow way—
Would keep the Saviour in thy heart,
Often in secret must thou pray.

A. T. ALLIS.



IS IT POSSIBLE TO LIVE WITHOUT SIN?

BY THE EDITOR.

NO. II.—THE TEACHINGS OF JESUS CHRIST RECOGNISE THE POSSIBILITY OF HIS FOLLOWERS LIVING WITHOUT SIN.

“**H**E spake as never man spake,” is applicable to this one particular, as well as to others which he brings before our attention. None of the Jewish lawgivers, prophets, priests, and doctors of law went as far as He, in requiring purity of heart and life. Heathen moralists—Confucius, Socrates, Solon, or even the “divine Plato”—did not teach doctrines which *equalled His*, in the demands they made upon the spirit and life of their disciples. Jesus Christ knew perfectly what was required of man to constitute him a child of God, and an heir of heaven.

He knew of what the human faculties and circumstances were capable. He knew the exact measure of Divine help which would be vouchsafed to man, in his efforts to meet the requisitions of his God, and to entitle him to the inheritance to which He is an heir. With these things in view, He taught. He taught with authority, with confidence, and with consistency. He was the TRUTH, and what He said was in harmony with this essential perfection of His being.

There is no part of Christ's history in which it appears that He sanctioned or winked at sin, in any form, colour, or circumstances. Nor can it be found, through all His declarations of truth, wherein He allowed, approved, palliated, or provided for the commission of sin on the part of His people.

In His *Sermon on the Mount*, the great Teacher sets forth, in unmistakable terms, the real character of His disciples. He pronounces the "pure in heart" blessed. He declares that those who hunger and thirst after righteousness shall be filled. He speaks of them as "the salt of the earth," in its pure, preserving, and uncorrupted properties; as the light of the world—clear, illuminating, blessed. These figures of speech, used by Him in their connection and application, evidently imply the idea of a state of life exempt from the corruption and darkness of sin. He then proceeds to enlarge upon the kind of internal and outward purity which He had come to illustrate in His own person, and which He required of His disciples. He had not come to destroy the law or the prophets, but to fulfil. He who should break one of the least of His commandments, and teach men that they might do so and be guiltless, or that they were under any necessity to do so, should be called the least in the state of grace. Their righteousness was to exceed that of the Scribes and Pharisees, however exact, regular, full, blameless theirs might be. The traditions which they had received from the fathers, as an exposition of the law, were to be superseded by a spirit and action of piety greatly above them which they enjoined. Not only was the actual deed of murder a breach of the law, and sin, but the very heart-disposition—anger—which is the spring of the deed, latently dwelling within, is sin, which should not be cherished for a moment. Even the expression of anger in one word endangered the soul, and should be voided as hell-fire itself. Enmity towards any man is a feeling

to be removed immediately by confession, atonement, and reconciliation, or there is liability to imprisonment in that place of torment. Not only was the *actual* transgression of the seventh commandment sin, but the lustful look, known by none but the person himself, is a heart-violation of the law, culpable in the sight of Jehovah. If any of the members of the body were the occasion of sin, they were to be watched and governed, and if they were proof against all self-control, it would be wiser to sever them from the body. It were better to live here and go to heaven in purity without these, than go to hell-fire in pollution with them. Breach of the marriage covenant, forswearing, equivocation, are evils to be avoided as death itself. Meekness, charity, benevolence, love to enemies, prayer for our despisers and persecutors, perfection in these things, even as our Father in heaven, are duties, privileges, and principles which He enjoins, and commands His people to possess.

Moreover, the Saviour lays down other particulars essential to the religion which He came to establish 'among men. Simplicity of motive and singleness of aim in alms-giving; secret prayer to the Father of spirits; adoration, intercession, petition, supplication, submission, and thanksgiving in prayer; forgiveness of the offences which others have committed against us; fasting, as a means of personal good, and glory to God; laying up treasure in heaven, as a place of security and incorruptibility; undivided devotedness to the service of the Great Master of all; seeking to live a life of righteousness, as the first imperative duty, and trusting in the Lord for all necessary temporal things, in connection with industrious labour; the withholding of judgment upon others, and the minutest examination of ourselves; care not to render the holy things of religion disgusting, by presenting them at such a time and in such a manner as shall be contrary to the nature of religion, or provoking to the tempers of those to whom presented; the observance of the GOLDEN RULE, doing unto others as we would have others do unto us; caution against the imposture and deception of false prophets and teachers; that *only* such as do the will of His Father shall by any means enter into the kingdom of heaven.

Finally, He sets forth the stability of those who take His words and observe them in the experience of their hearts and the

practice of their lives, in the parable of the wise man, who built his house upon the rock.

Such is a brief summary of the teachings of Jesus Christ in His ever-memorable Sermon. Is there anything omitted which gives room for the entrance of sin? Is there anything stated which approves or makes allowance for sin? Does not this body of divinity strike its entire influence against the root, trunk, and branches of sin? Is it not a fan which thoroughly purges the floor, separating the chaff from the wheat—a refiner's fire, mightily and perfectly taking away all the dross, and leaving nothing but the pure valuable metal? Would there be sin in the man who lived by the rules and observed the things which are laid down by Him? Who could lay anything to His charge?

But did Jesus Christ design all these truths to be carried out in the lives of His people? Is it possible for them to reach the standard here set up? There can be only one answer to these questions; either yea, or nay. The *negative* would make Him speak words without wisdom; would make His religion a mere *theory*; would make Him a hard Master, an undesirable Teacher, an unjust Lord. Or, if he meant *some* of the particular precepts, &c., to be observed, and not others, then who is to be the judge of those which are binding and possible in active life? He has drawn no line of distinction. He has not made a difference in the obligation of one or the other. All alike stand together in one discourse: all alike are spoken with the same authority and wisdom and knowledge. Shall erring, imperfect man step forward and make the selection of the feasible precepts and duties? He would proceed according to his opinions, feelings, and inclination; and in annulling one he might as well annul them all. If one is of none effect, all are valueless. It must stand complete as laid before us in the Sermon, or stand open to universal neglect. If one part may not be attained, the other may not. If one may not be obligatory, the other may not. "He that shall offend in one point is guilty of all." And "whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven."

And, lest it should be thought that Jesus Christ recognizes the ability of the Christian in himself, as adequate to the attainment of this piety, let it be remembered that the contrary

is the fact. He anticipates the objection which would arise from the Christian's inability of himself, and points out the means of His strength by which he may do all these things. "Ask, and it shall be given you," &c. "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him."—Matt. viii. 7-11.

Nor is there anything inimical in Christ's subsequent teachings, to what He taught in His Sermon on the Mount. The two great commandments which He gave embody and concentrate the moral qualities and perfect life which have just been described. His demand of all who would be His disciples, to deny themselves, take up their cross and follow Him, involves the idea of relinquishing, forsaking, and keeping aloof from *everything* which is contrary to His mind and example. Even if parents, brothers, sisters, children, lands, estates—the things most valued—are the occasion or means of sin, or of wedding the affections and engaging the service of the life, they, dear and valuable as they may be, must be relinquished, in order to become His disciples. He must be all in all, or nothing. He must have the warmest affection, the purest love, the strongest attachment, the holiest obedience. Ah! it is this which makes the flock of Christ a "little flock." It is this which makes the gate to heaven a narrow one, through which "few" enter and are saved. It is this which makes so many who *would* be His disciples turn away sorrowful, like the young man. It is this which makes those who *ARE* His disciples, the rarest and best, the most excellent and precious part of the earth's population—that makes them what He declares them to be, as before stated. And it is this which distinguishes His religion from all the religions of the world, and elevates it in light, purity, and grandeur, making it the glory of the earth and the admiration of heaven.

In the Gospel by St. John there are many places in which Jesus Christ recognises the doctrine of His people living without sin. Suffice it, that reference be made to the valedictory address *to His disciples*, and the last prayer ere He entered into the *agonies of His Passion*. Among things that He said to them, *He told them that he who loved Him should be loved of His Father, and they would come unto Him and make their abode*

with Him. He told them that they were clean through the words He had spoken unto them—that he who believed in Him, so as to be united to Him, should ask what he would, and it should be done unto him. He told them that His Father was glorified, in that they bore much fruit, so should they be His disciples—that the things He had spoken to them were for the purpose of His joy remaining in them, and that their joy might be FULL. He told them that they were His friends, if they did WHATSOEVER He commanded them—that they were to love each other with a love equal in its purity, warmth, and fidelity, to the love with which He had loved them. He prayed that they might be sanctified through the *truth*, and that they might be kept from the EVIL of the world—that they might be ONE with each other, as He and His Father were one, and one with Them, that the world might believe that the Father had sent Him.

The import of these teachings, viewed in the light of Scripture interpretation, can be nothing less than *that it is the privilege of Christians to live in the world without committing sin*. Can the existence of sin, in principle or practice, in heart or life, be reconciled with the standard of Christian life raised by the Saviour, and placed before His people as the one to which they *must* attain, before they can be His perfect disciples?

In conclusion, I would remark, that it is only in those Christians who practically illustrate these teachings of Christ that the world and the Church behold a living exhibition of His religion. It is not in theological speculations, discussions, “replies,” or “reviews,” that the “beauty of holiness” is discovered and admired. It is not in loud profession and high-sounding epithets in the relation of Christian experience, that the glory of the Redeemer’s truth is seen and felt. No! there may be all these, and yet the neglect of duty and the commission of sin. Here is a woeful disparity, which the world has ridiculed and the Church mourned over. Very many of those who name the name of Christ have yet to learn the difference between theory and practice, profession and possession, connection with the Church and union with Christ, the knowledge of *religious truth* and the power of it, hallowing the affections and *sanctifying the life*. “If ye know these things, happy are ye *if ye do them*.” The happiness is connected with the practice,

not with the knowledge of truth. The Saviour seeks a *practical* people, that will expound His teachings in the entire round of their every-day movements. "Obedience is better than sacrifice," as a presentation to Him. "I delight to do thy will, O my God: yea, thy law is within my heart." Psal. xl. 8. This has a sweeter odour than "sacrifice and offerings," or than burnt-offering and sin-offering. It is more precious to Him than thousands of rams, or mountains of slaughtered hecatombs. It glorifies the Father, honours the Son, and praises the Holy Ghost. It is an abiding witness for the triune God in the world—a condemnation of sin—a counteracting influence to the workings of iniquity—a daily and hourly delivery of the holy teachings of Christ to the sons of men, which, "whether they will hear or whether they will forbear," is an ocular testimony to them that the world is not left without a religion that can elevate them from the mire of corruption, adorn them with the beauty of holiness, and ultimately exalt them to the throne of God in heaven.



DUTY OF BEING SAINTS.

REFLECT how easily we are misled by the erroneous application of words. We have applied the term holy and saint to those who have been distinguished by supernatural testimonies, and in proofs of this quality in them, till we are in danger of considering holiness as the prerogative of a few rather than the calling of all. Hence, if a preacher or a guide tells us we must become saints, we imagine he is extravagant, and would have us aim at an impossibility. We ask—"Do you expect me to work miracles, or perform wonderful austerities?" We even say often: "I have no ambition to be a saint; I shall be quite content to be saved," as though these were not identical. But in the beginning of the Church it was not so. All followers of Christ were called saints; "the saints" was a distinctive *appellation* of Christians, and thus they were reminded of the *obligations* under which all true Christians live, of being or *becoming* saints, holy men, with lives entirely dedicated to God. *It was not expected* of all of them that they should raise the

dead to life, or perform other wonderful works ; yet all were expected to walk worthy of their title, and of the calling which it implied. Let us therefore start from this principle, that the duty of holiness is the ordinary duty of every Christian, and we shall be disabused of our erroneous notions. We shall see that a man may be as well a saint at the counter or workshop as at the altar, in the metropolis as in the desert, at home as in a monastery, in a college as in a hermitage. It will be seen that one may be a saint by the practice of the meanest duties as much as by the performance of the more striking acts of virtue ; by modest, recollected prayer, as easily as by ecstatic contemplation ; by labouring at humble employments as much as by discharging the sublimest functions of the ecclesiastical state. We shall discover that sanctity is not a profession, but a duty ; not a privilege, but an obligation ; not a dependent upon particular acts or functions, but attainable through the most ordinary means. We shall see how every action of the day is an instrument of sanctification, and that if all were performed with a proper end, with a true godly spirit, with diligence, resignation, and charity, the sum of them all is holiness ; that holiness after which we are all called to aspire.

DR. WISEMAN.



WHAT IS A METHODIST ?

A METHODIST is one who loves the Lord his God with all heart, with all his soul, with all his mind, and with all his strength. God is the joy of his heart, and the desire of his soul, which is continually crying, "Whom have I in heaven but Thee? and there is none upon earth whom I desire besides Thee." My God and my all! "Thou art the strength of my heart, and my portion for ever." He is therefore happy in God ; yea, always happy ; as having in him a well of water springing up unto everlasting life, and overflowing his soul with peace and joy. Perfect love having now cast out fear, he rejoices evermore. Yea, his joy is full ; and all his bones cry out, "Blessed be the God and Father of our Lord Jesus Christ, who, according to His abundant mercy, hath begotten me again unto a living hope of an inheritance incorruptible and undefiled, reserved in heaven for me."

And he who hath this hope, thus full of immortality, "in everything giveth thanks ; as knowing this (whatsoever it is) is the will of God in Christ Jesus concerning him. From Him therefore he cheerfully receives all, saying, "Good is the will of the Lord;" and whether He giveth or taketh away, equally blessing the name of the Lord. Whether in ease or pain, whether in sickness or health, whether in life or death, he giveth thanks from the ground of the heart to Him who orders it for good ; into whose hands he hath wholly committed his body and soul, "as into the hands of a faithful Creator." He is therefore anxiously "careful for nothing," as having "cast all his care on Him that careth for him;" and "in all things" resting on Him, after "making his request known to Him with thanksgiving."

For indeed he "prays without ceasing:" at all times the language of his heart is this: "Unto Thee is my mouth, though without a voice ; and my silence speaketh unto Thee." His heart is lifted up to God at all times, and in all places. In this he is never hindered, much less interrupted, by any person or thing. In retirement or company, in leisure, business, or conversation, his heart is ever with the Lord. Whether he lie down or rise up, God is in all his thoughts: he walks with God continually; having the loving eye of his soul fixed on Him, and everywhere "seeing Him that is invisible."

And loving God, he "loves his neighbour as himself;" he loves every man as his own soul. He loves his enemies ; yea, and the enemies of God. And if it be not in his power to "do good to them that hate him," yet he ceases not to "pray for them," though they spurn his love, and still "despitefully use him and persecute him."

For he "is pure in heart." Love has purified his heart from envy, malice, wrath, and every unkind temper. It has cleansed him from pride, whereof only "cometh contention:" and he hath now "put on bowels of mercies, kindness, humbleness of mind, meekness, long-suffering." And, indeed, all possible ground for contention on his part is cut off. For none can take from him what he desires, seeing he "loves not the world, nor any of the things of the world;" but "all his desire is unto God, and to the remembrance of His name."

Agreeable to this, his one desire is the one design of his life—

namely, "to do not his own will, but the will of Him that sent him." His one intention at all times and in all places is, not to please himself, but Him whom his soul loveth. He hath a single eye; and because his "eye is single, his whole body is full of light." The whole is light, as when "the bright shining of a candle doth enlighten the house." God reigns alone: all that is in the soul is holiness to the Lord. There is not a motion in his heart but is according to His will.

And the tree is known by its fruits. For as he loves God, "so he keeps His commandments:" not only some, or most of them, but ALL, from the least to the greatest. He is not content to "keep the whole law, and offend in one point," but has, in all points, "a conscience void of offence towards God and towards man." Whatever God has forbidden, he avoids; whatever God has enjoined, he does. "He runs the way of God's commandments," now He hath set his heart at liberty. It is his glory and joy so to do: it is his daily crown of rejoicing to do the will of God on earth as it is done in heaven.

All the commandments of God he accordingly keeps, and that with all his might. For his obedience is in proportion to His love, the source from whence it flows. And therefore loving God with all his heart, he serves Him with all his strength. He continually presents his soul and body a "living sacrifice, holy, acceptable to God;" entirely, and without reserve, devoting himself, all he has, all he is, to His glory. All the talents he has, he constantly employs according to his Master's will; every power and faculty of his soul, every member of his body.

By consequence, "whatsoever he doeth, it is all to the glory of God." In all his employments, of every kind, he not only aims at this (which is implied in having a single eye), but actually attains it. His business and his refreshments, as well as his prayers, all serve to this great end. Whether he "sit in the house, or walk by the way," whether he lie down, or rise up, he is promoting, in all he speaks, or does, the one business of his life. Whether he put on his apparel, or labour, or eat and drink, or divert himself from too wasting labour, it all tends to advance the glory of God, by peace and good-will among men. His one invariable rule is this: "Whatsoever ye do in word or deed, do it all in the name of the Lord Jesus, giving thanks to God, even the Father, through Him."

Nor do the customs of the world at all hinder his "running the race which is set before him." He cannot, therefore, "lay up treasures upon earth," no more than he can take fire into his bosom. He cannot speak evil of his neighbour, any more than he can lie either for God or man. He cannot utter an unkind word of anyone; for love keeps the door of his lips. He cannot speak idle words; no corrupt conversation ever comes out of his mouth; as is all that is not good to the use of edifying, not fit to minister grace to the hearers. But "whatsoever things are pure, whatsoever things are lovely, whatever things are" justly "of good report," he thinks, speaks, and acts, "adorning the doctrine of God our Saviour in all things." J. WESLEY.



SIN IN THOUGHT AND IN DEED.

IT is a sophistry in which some men indulge themselves. They say, "Well, if the thought is as bad as the act, why should we not therefore do the act? I am as guilty as if I had committed transgressions; why should I debar myself from the enjoyment?" It is, I say, but sophistry, for no man that has any conscience can really so deceive himself. The Redeemer's doctrine was, that many a man whose outward life was pure and spotless would have done the transgression if he had had the opportunity. It is one thing to say that he would have done it if he could, but it is quite another thing to say that a man who has indulged the thought, and has drawn back, is as guilty as if he had actually carried out the evil act. The difference lies in this—the one would have done it if he could, and the other could and would not.

We read in the Bible of two men who exemplify this. They both resolved to commit murder, and the opportunity was given to each. Saul threw his javelin with right good will at David's person; he did all that resolution could do; it was but what is called accident that left the javelin quivering in the wall. Opportunity was given also to David. He had resolved to slay *Saul*, but when the tempting opportunity came, when he was *bending over Saul*, full of the thought of destroying his enemy, *at the very last moment he paused—his conscience smote him—*

he refused to strike. Which of these was the murderer? Saul was the murderer, he had slain in his heart. It was but an accident that prevented it. In the other case there had been the indulgence of a wrong thought, but it was subdued. He might say, he might as well have slain his foes, but would you say that he was in the same position as a murderer? No, Christian brethren, let there be no sophistry of this kind among us. It is but a subtle whisper from our great adversary that would beguile us. Generally there is first a rising of an inclination which is often no sin. This passes on to a guilty resolve—one step more, and the man has committed the sin.

F. W. ROBERTSON.

CHRISTIAN EXPERIENCE.

DIVINE MANIFESTATION.

AT eleven years of age I first tasted the sweetness of a Saviour's love, and some time after was invited to attend a class led by my brother on Monday evenings, which invitation I readily accepted, and received such counsel and direction as I then needed. From about the fourteenth year of my age I never had any doubts in regard to the reality of my conversion, and at sixteen began to seek earnestly what early Methodists termed "the second blessing." I was fully persuaded while reading and praying over the section of hymns in Wesley's collection on "full redemption," that it was my privilege and duty to be freed from indwelling sin. I then read with deep interest and many prayers "The Memoirs of Hester Ann Rogers," by which the impression already made on my mind was deepened, and a desire for the present reception of the sanctifying grace of God created. Mr. Wesley's "Plain Account," I perceived, had been of service to that holy woman, and I at once procured it, thinking that I should not fail to obtain through its teaching the desired blessing; but it did not seem, at that early period in my Christian life, sufficiently plain. For some time I was left to mourn over sin which I felt to remain in my heart, but from which I seemed to have no power to extricate myself. "The Life of David Stoner," which I found among my brother's

books, was now read, with still more attention and earnest effort for the attainment of heart-holiness. How long I lingered over those pages which more particularly referred to this duty, how many prayers were offered, and how many humble, contrite tears shed, the Lord alone knows; and although I did not realize the much desired change, I have reason to believe that one prayer was not made nor one tear shed in vain. I never afterwards thought of living and dying without making such an effort as should bring my soul into close fellowship with the Father and His Son Jesus Christ; but so far from such an effort being necessary, I at length found that the work was done with the utmost composure of both body and mind. All that was required on my part was—*first*, perfect *willingness* to be made *holy*, that is, to be *set apart* entirely for the service of the Lord in any way which He may be pleased to appoint; and secondly, to be just as fully *decided* to be His alone.

In February, 1869, I resolutely brought the sacrifice—viz., body, soul, and spirit, time, talents, and all I possessed, to the altar—namely, Christ. A holy boldness seemed to take possession of me, and I communed thus with the Lord:—I said, “O Lord, I now bring my body, soul, and spirit, time, talents, and influence, with the little of worldly goods with which thou hast entrusted me, to the altar of sacrifice. The offering is in itself impure, but ‘the altar sanctifieth the gift,’ whatever toucheth the altar shall be clean.” Light streamed from Heaven into my mind, and I saw that a covenant made was the cord which bound the sacrifice to the altar. I continued with perfect calmness, but fixed determination: “Shouldst thou be pleased to delay the descent of the consuming fire, or, in other words, to withhold the assurance of my reception, I will still continue to offer.” I thought of the continual offerings under the old dispensation, and said, “I will be an offerer until the latest hour of my life.” Then the promise, “I will receive you,” was spoken with the sweetest assurance into my heart, I did not seem to *hear* so much as *feel* it, faith laid hold of it, and I rejoiced with joy unspeakable—joy which I thought even then full, not knowing what was yet in reserve for me, the most unworthy object of such love.

On Thursday evening, three days after the above, at eleven o'clock, as I sat alone in my room, Jesus himself drew near, and manifested Himself to my soul in such a way as to leave no

doubt of my *full* salvation in Him. I felt, as it were, locked in the embrace of my Saviour, and oh! how often and how vainly I have tried to describe the comfort and sweetness of that bosom on which I then leaned. One has said, "The half cannot be told." I say the *thousandth* part cannot be told. Feeling this love flow sweetly into my heart, I wondered why it was. I said, "I can and do love Thee with my whole heart; but to be loved like this I did not even dream; why such love to me; my Lord? why, why such love to me?" Still it flowed until my whole soul was lost in wonder, love, and praise, and I cried out, "No merit in me, no merit in me, my Lord." I saw that the merit was all in Jesus, then I felt satisfied. As I remained in that most blessed resting-place, I said, "Why, this is where John leaned, the beloved disciple. I had not hoped to share with him this sweetest, softest pillow. John was a disciple true. I'm but a straying lamb of Israel's common fold, and dost Thou take me in Thy arms and love me all the same? Oh! wilt Thou 'more of heaven bestow, and let the vessel break?' " Now I could bear no more, and groaned under the weight of glory which rested down on me, and oh how vainly I strove to find words expressive of what I felt! Never until now had I found out language inadequate for expression. I was so happy for hours that I did not find sleep for my eyes until three o'clock in the morning. And now let me ask those who question whether or no we can be entirely sanctified before death—that is, at any period in life, what they would call this work? I could not tell for a few days what it was, but found that I could sing, "I've washed my garments white in the blood of the Lamb; glory to the Lamb, glory to the Lamb." That sweet song of Zion had been a favourite for some years with me, but I had to change the sense, and sing, "We *may* overcome through the blood of the Lamb, *may* wash our garments white in the blood of the Lamb," &c. Now I found that did not agree with my faith; and so I sang, "I *have* overcome through the blood of the Lamb, glory!" &c. May the Lord be pleased to impart the same blessing to thousands! Many, I find (and even some ministers), are afraid that they would not be able to retain the gift did they receive it. If the devil should try to persuade me to think so I would say to him, "If you can cause the blood and the water which flow from my Saviour's side for my cleansing to stop, then I should lose it, but so long as the blood cleanses and keeps clean, I can 'rejoice with joy unspeakable and full of glory.' "

Kirkby Thore, March 16, 1870.

SPIRITUAL LETTERS.

LETTER IV.

FROM MRS. M. WARD, TO THE REV. J. WESLEY.

Cork, Oct. 28, 1782.

MY DEAR SIR,—Since I wrote last, it pleased the Lord to send me close and sharp trials. I was so sorely beset with them, that I was often constrained to cry, Lord, save, or I perish. In the midst of them Mr. Boardman came to Cork; but before we had much time to profit by his ministry, his death, sudden and unexpected, gave a loud call to us all; it spoke louder than the strongest voice, “Be ye also ready!” God has been glorified by the death of His servant, as well as by his life. Like Samson, he in dying fulfilled his mission. Cork has not known such a revival for many years as is now taking place in it.

The congregations on Sunday evenings are so large, that they cannot find room within, and many are obliged to stand in the yard as far as the outer gate; the word is attended with power. Many old professors, who were grown lukewarm, and settled on their lees, are stirred up. They hunger and thirst after righteousness, and are on stretch for purity of heart. Many who formerly partook of this blessing and lost their evidences are stirred up to seek it afresh, so that they cannot rest without it. Backsliders are restored, and new members added to our number.

I believe there has been no select band here for these three years past, and I told one of our preachers the reason which I thought caused it to drop, and at the same time observed that the surest means of securing a prospect of lasting prosperity to our people was to revive it; for though it was harder to keep it up than the other means, yet they whose hearts were on stretch for a recovery of what they had lost, and they who were now alive to God by meeting together, would, after having known so much by dear-bought experience, be more steadfast and immovable. Besides, the work would spread itself from this centre (if I may so call it) to the rest of the people. I believe, through the blessing and assistance of God, it will soon be restored again.

Last night at the public bands I was enabled to witness a good confession, and to tell the people that through grace I loved the Lord my God with all my heart, with all my soul, and

with all my strength. The fire of His love constrained me to declare all that I experienced; that the efficacy of the Saviour's blood is powerful to cleanse from all unrighteousness. I find since that moment a settled, heavenly, uninterrupted peace, joy, and love. I found it indeed six months ago; but of late I find it deepening and enlarging in my heart. May the Almighty send us a man after His own heart, in whose hands His cause will prosper! I hope I shall have more good tidings to tell you in my next. Adieu, my dear sir, believe me, with tenderest affection, your unworthy daughter and servant, M. W.

LETTER V.

EXTRACTS FROM LETTERS WRITTEN BY THE REV. J. WESLEY
TO A MEMBER OF HIS SOCIETY.

CERTAINLY the more freedom you use, the more advantage you will find. But at the same time it will be needful continually to remember from whom every good and perfect gift cometh. If He blesses our intercourse with each other, then we shall never repent of the labour.

It is a blessing indeed, when God uncovers our hearts, and clearly shows us what spirit we are of. But there is no manner of necessity that this self-knowledge should make us *miserable*. Certainly the highest degree of it is well consistent both with peace and joy in the Holy Ghost. Therefore how deeply so ever you may be convinced of pride, self-will, peevishness, or any other inbred sin, see that you do not let go that confidence, whereby you may still rejoice in God your Saviour. Some indeed have been quite unhappy, though they retained their faith, through desire on the one hand, and conviction on the other. But that is nothing to you. You need never give up anything which you have already received. You will not, if you keep close to that—

For this my *vehement* soul stands still;
Restless, *resigned*, for this I wait.

We have a fuller, clearer knowledge of our own members, than to those belonging to other societies, and may therefore, without any culpable partiality, have a better opinion of them.

It is a *great thing* to spend all our time to the glory of God. *But you need not be scrupulous as to the precise time of reading and praying; I mean, as to the dividing it between one and the*

promise I find, Rom. viii. 28—"All things shall work together or good."

Every day I cannot live without a promise of eternal happiness at my dying day; such a promise I have, Luke xii. 32—"It is your Father's good pleasure to give you the kingdom."

O that I may be often, every day, meditating and trusting on such promises as these. It would make a sort of heaven upon earth; and it would have a delightful efficacy towards my perfecting holiness in the fear of God.

In another place are the following resolutions for his walking with God:—Lord, Thou that workest in me to will, help me to resolve, First, As to my thoughts. That I will endeavour to keep God, and Christ, and heaven much in my thoughts; and that I will watch and pray against all evil thoughts, especially in the times of devotion.

Secondly, As to my words. 1. Not to be of many words, and when I speak, to do it with deliberation.

2. To remember my obligation to use my tongue as the Lord's and not my own, and therefore to promote savoury discourse, if I can, wherever I come.

3. Never to answer any question that is weighty without first lifting up my heart to God in a request that He would help me to give a right answer.

4. To speak ill of no man, except on a good ground, and for a right end.

5. Seldom to make a visit without contriving what I may do for God in that visit.

Thirdly, As to my daily course of duties.

1. To pray at least thrice every day.

2. To meditate once a day, after a doctrinal and practical manner.

3. To make a custom of propounding to myself these three questions at night, before I go to sleep—viz., What has been the special mercy of God to me in the day past? What has been my carriage towards God, and in His sight? And, if I should die this night is my immortal spirit safe?

4. To keep up a converse with God by frequent ejaculations.

5. To eye and regard God in His providences.

And in all, to be continually going to Christ by faith, as the only Physician and Redeemer of my soul. Lord, Thou workest in me to resolve; help me also to perform.

THE TREASURY.

Good Men in Affliction.

Good men are like glowworms, that shine most in the dark ; like juniper, that smells sweetest in the fire ; like spice, that savoureth best when it is beaten ; like the pomander, which becomes most fragrant by chafing ; like the palm tree, which proves the better for pressing ; like camomile, which the more you tread it the more you spread it ; and like the grape, which comes not to the proof, till it come to the press.

The Yoke of Christ.

WHOSOEVER will take Christ truly, must take as well His yoke as His crown, as well His sufferings as His salvation, as well His grace as His mercy, as well His Spirit to lead as His blood to redeem.

Happiness and Holiness.

God hath linked together with an indissoluble bond, happiness and holiness, reigning and righteousness ; the one as the crown, the other as the robe ; therefore, the one cannot be had or worn without the other.

Watching and Praying.

"Watch and pray." Dr. South says, "The former without the latter is presumption ; the latter without the former is mockery." Military commanders place double guards upon those places that are the weakest ; the weaker the place, the stronger the watch : so each should find out his own liability to temptation ; his own besetting sin. Some are exposed to temptations that others are preserved from. The temperaments of each are different. Ambition does not tempt every man ; intemperance is not a snare to every man. But all watchfulness is vain without a spirit of prayer. If in watch-

ing we look around us, so in prayer we look above us. And we should watch in prayer, for there Satan is the busiest. We should ever realise our dependence on God.—*Knapp*.

The Effects of Grace.

WHEN the rays of the sun fall on a material object, part of the rays are absorbed, part of them reflected back in straight lines, and part of them refracted in various directions. Thus when Christ, the Sun of Righteousness, shines upon a Christian's heart, part of the grace he confers is absorbed for the consolation of the soul ; part of it is reflected back to the Saviour in acts of faith, love, joy, praise, and prayer ; and part of it is refracted every way in acts of forbearance, gratitude, benevolence, and every social virtue for the benefit of mankind.

All Grace in Christ.

As the sun is full of light and the ocean of drops, so is He the full-stored treasury of needful grace. He is the treeladen with all fruits at all seasons. Whenever we approach the produce is ripe, and bending low to the hand of faith. In Him are supplies of living grace for a living hour, of working grace for a working hour, of praying grace for a praying hour, of suffering grace for a suffering hour, of dying grace for a dying hour : grace for prosperity and adversity ; grace for the family, the closet, the sanctuary, and the public haunts of men ; grace for the palace, the hut, the camp, the fleet, for those who rule, and for those who serve ; grace for childhood, for manhood, and for age ; grace for health, for sickness, and for pain ; grace for those who joy with the joyous and for those who

in their realization; or hopes, defeated in their very accomplishment; letters soiled with professions of everlasting affection that exhaled with a few mornings' dews; and others, stamped with sincere love, that seems, as the time-stained sheet trembles in the hand, to breathe from heaven upon it; letters with announcements of births, to be received with a family all hail! and with the fond records of opening childhood—and then—the black-lined sheet, and then hastily-broken seal, and the story of sickness and death; letters with gay disclosures

of betrothals, of illimitable hopes, and sweet reliance; and a little further down in the file, conjugal dissatisfactions, bickerings, and disappointments; and perchance the history, from year to year, of a happy married love, tried and made stronger by trial, cemented by every joy, brightened all along its course with cheerfulness and patience, and home loves and charities; but even in this there is solemnity, for it is past. The sheaves are gathered into the garner, and on earth is nothing left but the seared stubble field!—*Miss Sedgwick's Married or Single.*

THE BETTER SACRIFICE.

No blood, no altar now,
The sacrifice is o'er;
No flame, no smoke, ascends on high;
The lamb is slain no more!
But richer blood has flow'd from nobler veins,
To purge the soul from guilt, and cleanse the reddest stains.

We thank Thee for the blood,
The blood of Christ Thy Son;
The blood by which our peace is made,
Our victory is won:
Great victory o'er hell, and sin, and woe,
That needs no second fight, and leaves no second foe.

We thank Thee for the grace,
Descending from above,
That overflows our widest guilt,
'The Eternal Father's love:
Love of the Father's everlasting Son,
Love of the Holy Ghost, Jehovah Three in One.

We thank Thee for the hope,
So glad, and sure, and clear;
It holds the drooping spirit up,
Till the long dawn appear;
Fair hope! with what a sunshine doth it cheer,
Our roughest path on earth, our dreariest desert here!

We thank Thee for the crown
Of glory and of life;
'Tis no poor withering wreath of earth—
Man's prize in mortal strife:
'Tis incorruptible as is the throne,
The kingdom of our God and His Incarnate Son.

—*The Praise of Jesus.*

THE
GUIDE TO HOLINESS,
AND
CLASS-LEADER'S MAGAZINE.

JUNE, 1870.

BEULAH.



ALTHOUGH John Bunyan did not believe in the doctrine of Christian perfection as afterwards taught by Wesley, yet he evidently enjoyed a large measure of its blessedness, if we may take some portions of his inimitable allegory as expressive of his experience. It were impossible for anyone who believes and enjoys this high state of grace to describe its happy and glorious life in more glowing and beautiful language than he has, in his account of the pilgrims dwelling for a season in the land of *Beulah*. They had escaped many dangers, struggled with many foes, and were nearly overcome in the enchanted ground; but by the help of the Lord of Mount Zion they found their way into the land of profound peace and perfect love.

"Now I saw in my dream that by this time the pilgrims were got over the enchanted ground, and entering into the country of *Beulah*, whose air was very sweet and pleasant; the way lying directly through it, they solaced themselves there for a season. Yea, here they heard continually the singing of birds, and saw every day the flowers appear in the earth, and heard the voice of the turtle in the land. In this country the sun shineth night and day; *wherefore this was beyond the valley of the shadow of death, and out of the reach of Giant Despair; neither could they from this place so much as see Doubting Castle. Here they*

were in sight of the city they were going to; also here met them some of the inhabitants thereof; for in this land the shining ones commonly walked, because it was upon the borders of heaven. In this land, also, the contract between the bride and the bridegroom was renewed; yea, here 'as the bridegroom rejoiceth over the bride, so did their God rejoice over them.' Here they had no want of corn and wine; for in this place they met abundance of what they sought for in their pilgrimage. Here they heard voices from out of the city, loud voices, saying, 'Say ye to the daughters of Zion, Behold thy salvation cometh! Behold His reward is with Him!' Here all the inhabitants of the country called them, 'The holy people, the redeemed of the Lord.'"

Surely Bunyan knew the rich sweets, and the rapturous anticipations of a soul full of perfect love. Whether he did or no, he sets them forth in unequalled simplicity of language and exquisite touches of imagery in the above extract.

Dr. Cheever, of America, in his lectures on the *Pilgrim's Progress*, makes the appropriate remarks, on this description of Beulah, following:—

"No other language than that of Bunyan himself, perused in the pages of his own sweet book, could be successful in portraying this beauty and glory; for now he seems to feel that the dangers of the pilgrimage are almost over, and he gives himself up, without restraint, so entirely to the sea of bliss that surrounds him, and the gales of heaven that are wafted on him, and to the sounds of melody that float on the whole air around him, that nothing in the English language can be compared with this whole closing part of the '*Pilgrim's Progress*' for its entrancing splendour, yet serene and simple loveliness. The colouring is that of heaven in the soul; and Bunyan has poured his own heaven-entranced soul into it, with all its depth and power; there is nothing exaggerated, and it is made up of the simplest and most Scriptural materials and images. We seem to stand in a flood of light poured on from the open gates of Paradise. It falls on every leaf and shrub on the wayside; it is reflected from the crystal streams that, between grassy banks, wind amidst fruit trees into vineyards and flower gardens. These fields of

Beulah are just below the gates of heaven; and with the light of heaven there came floating down the melodies of heaven, so that there is almost an open revelation of the things which God hath prepared for them that love Him."

Dr. Payson was a most eminent minister of the Lord Jesus. He was eminent in holiness and usefulness, but, like others of a similar belief, he did not fully enter into this land of Beulah until he was near the end of life. "When I formerly read," he says, "Bunyan's description of the land of Beulah, where the birds sing, and the sun shines night and day, I used to doubt whether there was such a place, but now my own experience has convinced me of it, and it infinitely transcends all my previous conceptions." Yes, it was the "*doubt*," that kept Payson from entering before. He might have entered into this rest years earlier in life but for his unbelief. A little further on in his journey towards heaven, Payson wrote a letter to his sister, of which the following is an extract:—"Were I to adopt the figurative language of Bunyan, I might date this letter from the land of Beulah, of which I have been for some weeks a happy inhabitant. The Celestial City is full in my view. Its glories beam upon me, its breezes fan me, its odours are wafted to me, its sounds strike upon my ears, and its spirit is breathed into my heart. Nothing separates me from it but the river of death, which now appears an insignificant rill, that may be crossed at a single step whenever God shall give permission. The Sun of Righteousness has been gradually drawing nearer and nearer, appearing larger and brighter as He approached, and now He fills the whole hemisphere, pouring forth a flood of glory, in which I seem to float like an insect in the beams of the sun, exulting, yet almost trembling, while I gaze on the excessive brightness, and wondering with unutterable wonder why God should deign thus to shine upon a sinful worm."

Although the land of Beulah, in the Pilgrim's Progress, is placed near the borders of the river, and in the experience of Payson was entered a few weeks before his death; it must be remembered that it is entered by every one who "*walks in the light as God is in the light, and feels that the blood of Jesus Christ His Son cleanseth him from all sin,*" whenever that may be, *one*

hour before death, or one hour after conscious forgiveness of sin. A long list could be given of the names of pilgrims to Zion's hill, who many years before they came in view of Jordan entered the country of Beulah, and "solaced themselves there for a season;" until the gates opened to receive them into the Celestial City. Each one has said for himself, as he has dwelt in this land of holy living, "The Lord is my Shepherd, I shall not want. He maketh me to lie down in green pastures; He leadeth me beside the still waters. He restoreth my soul; He leadeth me in paths of righteousness for His name's sake." "I will greatly rejoice in the Lord, my soul shall be joyful in my God; for He hath clothed me with the garment of salvation. He hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with jewels." "Perfect love casteth out fear; for there is no fear in love." "We which have believed do enter into rest."

The Rev. John Fletcher, in language not so imaginative and poetical as Bunyan's, but as clear and expressive, describes Christian perfection in a way which exhibits it as analogous or synonymous with the land of Beulah. "Christian perfection is to have the last feature of Belial's image crased from the soul; the last bit of the sting of death extracted from the composed breast; and the last spark of hell-fire extinguished in the peaceful bosom. It is to enter into the spiritual rest which remains on earth for the people of God; a delightful rest this where the soul will enjoy a calm in the midst of all outward storms, and where the spirit will no longer be tossed by the billows of swelling pride, dissatisfied avarice, pining envy, disappointed hopes, fruitless cares, dubious anxiety, turbulent anger, fretting impatience, and racking mischief. It is to enjoy that even state of mind, in which all things work together for good; where love will bear its excellent fruits in the sharpest winter of affliction, as well as in the finest summer of prosperity. There the believer is more and more settled in peaceful humility. There he continually grows in holy familiarity with the Friend of sinners; and his prospect of eternal felicity brightens every day."

f Beulah is a "country" which may be entered *now*, why be in the Land of Enchantment, or in Doubting Castle, or in Valley of the Shadow of Death, or in Vanity Fair, or in any inferior part of the pilgrimage way? As we believe, so done unto us by the power of God and the blood of Jesus, at is too hard for the union of these, engaged on our behalf? road lies straight before us. Our Leader goes in the way and us on. "The kingdom of heaven suffereth violence, and violent take it by storm." In the name and strength of the of Joshua, let us arise, and through every host of foes press entrance into this promised rest on earth. Charles Wesley, in one of his hymns, gives in lively feeling strong beauty a description of the experience of a soul standing on the Pisgah of hope surveying the land, and longing to enter.

"Rejoicing now in earnest hope,
I stand, and from the mountain top
See all the land below;
Rivers of milk and honey rise,
And all the fruits of Paradise
In endless plenty grow.

"A land of corn, and wine, and oil,
Favour'd with God's peculiar smile,
With every blessing blest;
There dwells the Lord our Righteousness,
And keeps His own in perfect peace,
And everlasting rest.

"O that I might at once go up!
No more on this side Jordan stop,
But now the land possess;
This moment and my legal years,
Sorrows, and sins, and doubts, and fears,
A howling wilderness.

"Now, O my Joshua, bring me in!
Cast out Thy foes; the inbred sin,
The carnal mind remove;
The purchase of Thy death divide,
And O! with all the sanctified
Give me a lot of love."

A MODERN "SELECT SOCIETY:"

THREE years ago five of us, who had recently received the blessing of purity of heart, agreed to meet every week in band at each other's houses in rotation. As soon as we began to do this, confining the conversation to the one subject which had brought us together—viz., entire holiness, we were made a peculiar blessing to each other; but when we began we little anticipated how rich in fruit the Lord was about to make our little meeting. By degrees our numbers increased. A revival was then in progress in the Church with which we stood connected; and our private supplications and communion with each other, as well as our consultation of the Scriptures and the writings of our Methodist fathers, fitted us, with our richer experience, for engaging in the work of ingathering souls. A few of the young converts, in the ardour of their first love—always the best time for finding holiness of heart—and others more advanced in years, experienced for themselves that Jesus was a Saviour from the inbeing of sin, as well as from guilt and condemnation. This again increased our members, and necessitated the choice of a fixed meeting place, which we selected and kept to.

A young local preacher now caught the flame, and began to carry it round the circuit, till it became quite a common thing for members from a distance to pay a visit to our band-room, determined not to go away without the blessing. One young woman, convinced of her need of holiness, came, determined to wrestle and prevail. Never shall we forget her prayers and the struggle in her soul to cast off the shackles of unbelief. At last faith triumphed, and she believed that Jesus was her Saviour from all indwelling sin. She rose from her knees determined to live in the exercise of that faith for the continued sprinkling of the blood of Jesus. On the next day sweet and solid peace filled her soul, accompanied with the consciousness of being fully cleansed from sin. But before a fortnight had elapsed, consumptive symptoms, already manifest, had openly declared themselves, and in three short months of wasting sickness she was brought to her grave. She went home to die, but the Lord vouchsafed the most assured triumph over death; heaven was in full view; *she knew she was going there; her dying bed was surrounded*

with glory, and when she entered the river the enemy was as still as a stone. A dreadful fit of coughing brought her earthly career to a close with the words, "Jesus, take me," on her lips, on the morning of January 6, 1868.

In the second year of our existence as a meeting, it was resolved to conduct it on the model of that at New York, held by Dr. and Mrs. Palmer, on Tuesday evenings. As we were visited by Baptists and Congregationalists as well as Methodists, we determined to exclude no Christian believer who desired to put aside controversy, and learn the way of holiness through faith. Accordingly we encouraged every Christian, by whatever name he might be called, *if he would receive it*, to seek purity of heart, believing that the secret of true unity in the Church was to be found alone in the absence of sin from the soul, Christ's thought respecting His Church being then realised.

During the last two years our success has been great, praised be the name of our Lord! The work of holiness has wonderfully increased. The Lord has raised up witnesses of this great salvation in all the classes of the society, in almost every place in the circuit, and in all the neighbouring ones. It has not been uncommon for several to step into this full Christian liberty from sin during one meeting; and the great majority of those thus wholly sanctified prove faithful, thanks to the mutual strengthening of hands by means of the meeting. The natural results are everywhere apparent:—lively lovefeasts, and prayer-meetings, continual conversions, good audiences, full classes; while the Antinomian doctrine of the perfection of the soul in Christ, as the Brethren and others phrase it, has received a strong check.

Those of your readers who are conversant with the journals of John Wesley, Hester Ann Rogers, John Valton, Jasper Robinson, and other Methodist worthies, will recognise the meeting which we have been describing as similar to those referred to under the name of "select bands" or "select societies." They were intended for conversation on the deep things of God, and were most likely borrowed from the Moravians. Modern Methodist ministers like Keysell and Thomas Collins have not scrupled to revive them; and the idea of the National Camp-meeting is the same idea carried out on the largest possible scale. Why should not such meetings become common? If it

be our business as Methodists "to spread Scriptural holiness through the land," should not meetings for the special encouragement of believers to go on to perfection be held more frequently?

In conclusion, let me describe the way in which the meeting is conducted among us. Punctually at the minute for beginning the leader opens with singing and prayer. The best parts of our hymns—viz., the hymns for seekers of "full redemption," and "for believers saved," are used. Several then engage in believing adoration, supplication, and intercession. Portions from John Hunt, John Fletcher, John Wesley, or the experience of one of the old preachers, are then read, followed by free conversation, intermingled with singing and prayer.

April, 1870.

A CLASS-LEADER.

WESLEY'S PURSUIT OF HOLINESS.

BY MRS. K.

IT may serve the purpose of the *Guide* to have the history of Wesley in the pursuit of holiness brought before its readers. This I purpose doing, chiefly in Wesley's own language, as collected mainly from his *Journals*, beginning at the earliest period in which reference is made to the subject.

"When about twenty-two my father pressed me to enter into holy orders. At the same time the providence of God directing me to Kempis's 'Christian Pattern,' I began to see that true religion was seated in the heart. I began to aim at and pray for inward holiness. Removing soon after to another college, and meeting with Mr. Law's 'Perfection and Serious Calls,' they convinced me more than ever of the exceeding height and breadth and depth of the law of God, fasting twice in the week, and other acts of self-denial. All this I knew to be nothing unless it was directed towards inward holiness; accordingly this (the image of God) was what I aimed at in all, by doing His will, not my own." This was between 1730 and 1732. On January 1st, 1733, Mr. Wesley preached at St. Mary's, Oxford, before the university, on the circumcision of the heart, with great clearness and energy of language, his views of the Christian salvation to be attained in this life. He stood firm as a rock,

and being conscious of his own integrity, that he had nothing in view but to serve God in righteousness and true holiness. About this time, in writing to his father, he says, "As for reputation, though it be a glorious instrument of advancing our Master's service, yet there is a better than that, a *clean heart*, a single eye, a soul full of God. A fair exchange if by the loss of reputation we can purchase the lowest degree of purity of heart. We beg, my mother, you will not cease to work together with us, that whatever we lose we may gain this. When I am empty of myself, then know I of a surer that neither friends nor foes nor any creature can hinder me from being *filled with the fulness of God*." This is in a letter to his mother. In a letter to his father he says:—"By holiness I mean a renewal of the soul in the image of God—I mean a complex habit of lowliness, meekness, purity, faith, hope, and the love of God and man; the holier any man is himself, the more shall he promote holiness in others; the more the heart is renewed in the image of God, the more God can renew it in others by him, without destroying him by pride and vanity."

With such utterances as these, is the reader prepared to hear Mr. Wesley say, on his return from the Georgian Mission, "I went to America to convert others, and learned myself (what I the least of all expected) that I was never myself converted to God. I am not mad, though I thus speak, but I speak the words of truth and soberness, if happily some who dream may awake, and see that as I am so are they. Are they read in philosophy? so was I. In ancient or modern *tongues*? so was I also. Are they versed in the *science of divinity*? I, too, have studied it many years. Can they talk fluently upon spiritual things? the very same could I do. Are they plenteous in *alms*? behold I gave all my goods to feed the poor. Do they give of their labour as well as their substance? I have laboured more abundantly than they all. Are they willing to suffer for their brethren? I have thrown up my friends, reputation, ease, country; I have put my life in my hand, wandering into strange lands; I have given my body to be devoured by the deep, parched up with heat, consumed with toil, weariness, or whatever God shall please to bring upon me; but does this make me *acceptable to God*? Does all I ever did, or can know, say, give, do, or suffer, justify me in His sight? Does all this give me a

claim to the holy, heavenly, divine character of a Christian? By no means. If the oracles of God are true, if we are still to abide by the *law* and *testimony*, all these things, though when ennobled by faith in Christ, they are holy, and just, and good; yet without it, are dung and dross. This, then, I have learned in the ends of the earth, that my whole heart is *altogether corrupt* and *abominable*; that my own works, my own sufferings, my own righteousness are so far from reconciling me to an offended God so far from making an atonement for the least of these sins (which are more in number than the hairs of my head), that the most specious of them need an atonement themselves, or they cannot abide His righteous judgment. If it be said that I have faith, I answer, so have the devils—a sort of faith. So the apostles had, even at Cana in Galilee, when Jesus first *manifested forth His glory*—even then they, in a sort, believed on Him; but they had not then the faith that overcometh the world. The faith I want is, ‘a sure trust and confidence in God, that through the merits of Christ my sins are forgiven, and I reconciled to the favour of God.’ That faith which enables every one that hath it to sing out, ‘I live not, but Christ liveth in me;’ I want that faith which none can have without knowing that he hath it, though many *imagine* they have it who have it not. O, why is it that so great, so wise, so holy a God, will use such an instrument as me! Lord, let the dead bury their dead! but wilt thou send the dead to raise the dead.” In writing to a friend, he says, “I know that I, too, deserve nothing but wrath, being full of all abominations. God is holy, I am unholy.” About this time, when conversing with Peter Bohler, he said, “My brother, my brother, that philosophy of yours must be purged away.” While Mr. Wesley was with Peter Bohler, “being clearly convinced of unbelief, immediately it struck into my mind, ‘Leave off preaching; how can you preach to others, who have not faith yourself?’ I asked Bohler whether he thought I should leave it off, or not? He answered, ‘By no means.’ I asked, ‘But what can I preach?’ He said, ‘Preach faith *till* you have it; and then, *because* you have it, you will preach faith.’”

On the 4th May, 1738, P. Bohler left London in order to embark for Carolina. Mr. W. remarked in these prophetic words, “O, what a work has God begun since his coming to

England! *Such an one as shall never come to an end, till heaven and earth pass away.*" Bohler writes to Mr. W. two days later from Southampton—"Beware of the sin of unbelief; and if you have not conquered it yet, see that you conquer it this very day through the blood of Jesus Christ. Delay not, I beseech you, to believe in *your* Jesus Christ." Mr. W. says, "I continued thus to seek it, though with strange indifference, dullness, and coldness, and usual frequent relapses into sin, till Wednesday, 24th May. I think it was about five this morning that I opened my Testament on those words, 'There are given unto us exceeding great and precious promises, even that we should be partakers of the divine nature.' Just as I went out I opened it again on those words, 'Thou art not far from the kingdom of God.' In the afternoon I was asked to go to St. Paul's. The anthem was, 'Out of the deep have I called unto thee, O Lord,' &c. In the evening I very unwillingly went to a society in Aldersgate-street, where one was reading Luther's Preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ, Christ alone, for salvation, and an assurance was given me that He had taken away *my* sins, even *mine*, and saved *me* from the law of sin and death. I then testified openly to all there what I now just felt in my heart. But it was not long before the enemy suggested, 'This cannot be faith; for where is thy joy?' Then I was taught that 'peace and victory over sin are essential to *faith in the Captain of our salvation.*' After my return home I was much buffeted with temptations, but cried out, and they fled away. They returned again and again. I as often lifted up my eyes, and He sent me help from His holy place, and herein I found the difference between this and my former state chiefly consisted. I was striving, yea, fighting with all my might under the law, as well as under grace. But then I was sometimes, if not often, conquered; now I was always conqueror."

Thursday, 25th May.—The moment I awaked, "Jesus, Master" was in my heart, and my mouth; and I found all my strength lay in keeping my eye fixed upon Him, and my soul waiting on Him continually. Being again at St. Paul's, I could taste the *good word of God* in the anthem which began, "My song shall

be always of the lovingkindness of the Lord; with my mouth will I be ever showing forth thy truth from one generation to another." Yet the enemy injected a fear, "If thou dost believe, why is there not more sensible change?" I answered (yet not I) that "I know not. But this I know, I have *now peace with God*; and I *sin not to-day*, and *Jesus* my Master has forbid me to take thought for the morrow." "But is not any sort of fear," continued the tempter, "a proof that thou dost not believe." I desired my Master to answer for me, and opened His book upon those words of St. Paul, "Without were fightings, within were fears." Then I inferred, "Well may fears be within me; but I must go on and tread them under my feet."

Friday, 26th.—My soul continued in peace, but yet in heaviness through manifold temptations. I asked Mr. Telchig, the Moravian, what to do? He said, "You must not fight with them as you did before, but flee from them the moment they appear, and take shelter in the wounds of Jesus."

Saturday, 27th.—Believing one reason of my want of joy was want of time for prayer, I resolved to do no business till I went to church in the morning, but continue pouring out my heart before Him, and this day my spirit was enlarged, so that now, though I was assaulted by many temptations, I was more than conqueror, gaining more power thereby to trust, and to rejoice in God my Saviour.

Sunday, 28th.—I waked in peace, but not in joy. On Monday, 29th, I went with Mr. Wolf to Dummer. He is one of the first-fruits of P. Bohler's ministry in England. I was much strengthened by the grace of God in him. Yet was his state so far above mine that I was often tempted to doubt whether we had one faith. But, without much reasoning about it, I held here; though his be *strong* and mine *weak*, yet that God hath given *some degree* of faith even to me, I know by its fruits. For I have constant *peace*, not one uneasy thought; and I have freedom from sin, not one unholy desire. Yet on Wednesday I did grieve the Spirit of God, not only by not *watching unto prayer*, but likewise by speaking with sharpness instead of tender love of one that was not sound in *the faith*. Immediately God hid His face and I was troubled; and in this heaviness I continued till the next morning, June 1st, when it pleased God, while I was exhorting another, to give

comfort to my soul, and, after I had spent some time in prayer, to direct me to those gracious words, "Having therefore boldness to enter into the holiest," &c. "Let us hold fast the profession of our faith," &c.

(To be continued.)

THE MANNER OF CONSECRATION.

SOME time since a minister preached a powerful sermon on entire sanctification. After the service a friend met Mrs. L——, and was talking with her in regard to the sermon, and how the minister had not only obeyed the command given to Peter, "Feed my lambs," but had also obeyed the one which said, "Feed my sheep." Presently a gentleman walked near to them and stopped, seeming to listen attentively to what they were saying. Mrs. L—— left, and as the other was about to go away, he, stepping to her, said, "Our minister did preach a good sermon, but after all he did not tell us how to get it."

"How to get it?" she repeated.

"Yes, how to get it."

"Why, my dear sir, there are but two steps to that blessing, and if you are in earnest about seeking it, God can give it to you in ten minutes, just as well as in ten years."

"Two steps? What are they?"

"The first is entire consecration to God, the next is faith in our Lord Jesus Christ."

"Consecration! I have consecrated and reconsecrated myself to God for the last thirty years, and have never received the blessing."

"Did you ever in that time believe that Jesus saved wholly? He says, Believe, and you shall receive."

"I think I can say I have consecrated myself to God a thousand times, but I have never felt that I had the blessing."

"The promise is not *feel*, and you shall receive; but *believe*, and you shall receive. It seems your repeated consecrations during these thirty past years have not brought the blessing, *but if you will give yourself wholly to the Lord, and by faith claim Christ as your complete Saviour, now, you may receive the*

blessing just where you stand. You say you have given yourself wholly to the Lord so many times. Will you give yourself wholly to Him *now*?"

"I think I am willing."

"Do you *know* that you are willing? It is your privilege to know that you are willing."

After a moment's pause he said, "I am willing."

She said to him, "God not only required Abraham to be willing, to lay Isaac on the altar, but He required him to put his Isaac upon it. And so He requires you to put yourself on the altar. And if you are willing to give yourself to the Lord, do it *now*. Close your eyes for one minute and talk with God, who is here present with us, and tell Him that you are now entering into an everlasting covenant with Him, to be what He wills you to be. To do His will, and to suffer His entire will, He being your helper. That you give yourself, soul, body, and spirit to Him, for time and eternity."

He stood with closed eyes for a short time, at the end of which she asked, "Have you given yourself wholly to God?"

After deep searching he said, "I have given up all I see to give up."

"Ask the Holy Spirit to search your heart and show you if there be anything kept back, or if all is given up."

After a short pause, in which he seemed to realise that he was under the searching eye of the Great Searcher of hearts, he said, "There is nothing kept back, it is all given up."

She said, "Now call the Father, the Son, and the Holy Spirit, to witness the covenant that you are about entering into, to be wholly and for ever the Lord's, from this moment never to take anything off that altar."

He did it, and while he stood with closed eyes, entering into an everlasting covenant with the Triune God, his countenance bore such an expression of the workings of the Holy Spirit as is never to be forgotten. As he opened his eyes, she said, "Have you given yourself wholly to the Lord?" He said, "Yes."

Repeating it again, she said, "Are you wholly and for ever the Lord's?" He said, "Yes, wholly His."

"Do you believe that He accepts the offering you have made?"

With a countenance beaming with delight, while tears of joy trickled down his cheeks, he said, "How can I doubt it? I have been true to my part, and I cannot doubt but God is true to His."

"Then you now claim Christ as your complete Saviour?"

"Yes, He is my complete Saviour."

"Your Saviour from all sin just now?"

He said, "Yes, He saves me wholly," and then said, "Why, how easy!"

"Yes, now you see it is easy for Jesus to save us when we give ourselves to Him, and by faith take Him as our complete Saviour. Surely one day is with God as a thousand years."

He had wandered in the wilderness of unbelief for thirty years, seeking the blessing after his own plan, which is consecration and feeling, instead of seeking it in God's order, which is consecration and faith.

M.

INWARD SIN.

THIS inward sin! O, its mighty depths! its profound subtleties! its various operations! its frequent victories! I find it intermingled with my thoughts, giving colour to my affections, corrupting my motives, disturbing my dreams, dictating my will, beclouding my understanding, rising in my memory, and bribing my conscience. It apologises for these things, and justifies itself in the face of Divine denunciation and displeasure. It even distorts the character, the attributes, and the word of God to justify itself, and establish its hold more firmly. I find it intruding upon me in my devotional exercises in the closet. I can scarcely have a thought of God, or speak a word for Him, or do an act for Him, but this inward sin must intrude itself in some way either to contaminate them or to denounce them. When alone, unengaged with public things and unassociated with religious people, O, how powerfully does this inward sin then come forth. As a giant refreshed with new wine, and panoplied with new-made armour of the devil, it starts up and makes its assaults upon the kingdom of my soul, as though it would take it by hellish storm. What arguments! what per-

suasions! what promises! what attractions! what impellings! My God! who is able to withstand?

All this *within* me. It is circumscribed in the narrow limits of *myself*. I alone know it of all the human kind. My most intimate friend knows it not. I walk with him, or work with him, or do business with him; we are on the most intimate terms of respect and of friendship, but he knows not my inward sin. Is not this one secret of its strength? Does it not, as one phase of its subtlety, say to me, "Tell it not, for if you do all confidence will be lost in you, and you will be obliged to give up what religion you profess. Keep your profession, but do not reveal your inward sin. You will have power over it by degrees; meantime you can have all its pleasures without its public reproaches." In this way, I fear it strengthens its strongholds and perpetuates its life.

What am I to do? Shall I confess it to my brethren? If I do will they pray for me? Will they sympathise with me and help to bear my burden? Will this confession break its spell and disperse its strength? Is it enough that I confess to God and mourn over it with tears of deep penitence, and look to Jesus Christ as the Saviour to the uttermost? Have I not done this? Do I not know what it is to have my soul broken up into contrition, and my eyes suffused with tears, because of the evil within? Have not the pains of hell got hold upon me? Have I not found trouble and sorrow? Have not my feet well-nigh slipped, and have I not been near to the verge of ruin and despair? Has not High Heaven seen my anguish of soul, and heard my earnest resolves and promises? Still I feel the inward sin; I smart under its piercings, and groan beneath its burden. When, when, my Lord, shall I be delivered? Shall I carry it to death? Is there no help for me in my God? "Is there no balm in Gilead? Is there no physician there?"

"O that my load of sin were gone!
O that I could at last submit
At Jesu's feet to lay it down—
To lay my soul at Jesu's feet.

"Break off the yoke of inbred sin,
And fully set my spirit free;
I cannot rest till pure within—
Till I am wholly lost in Thee."

RE-CONVERSION.

No. I.

"And when thou art converted, strengthen thy brethren."—LUKE xxi. 32.

A FEW plain words about a plain truth. *Many of Christ's disciples need converting again.* Peter, to whom the Saviour spoke the words at the head of this paper, had been converted before. He had believed in the Lord Jesus; he loved his Saviour heartily, and had forsaken all for Him; have we done much more? But Peter fell. And many a living disciple has fallen, and is now—compared with what he has been—in a fallen state; some are lukewarm, others have a name to live, and are dead; while of many Christ may say, "Thou hast left thy first love."

It is an acknowledged fact that many Christian professors need a change. There is a felt want for something higher in religious experience. The Church, as a whole, too often feels a burden resting upon her; it is often the subject of prayer in the prayer-meetings; it is spoken of in the assemblies for Christian fellowship, and no doubt forms the subject of many a sorrowful complaint in secret before God. Let our readers take this home to their own hearts. Are we not consciously below our privilege? Has religion, as possessed in our hearts, and displayed in our lives, the power it ought to have? And is it not likely that to this cause may be attributed the fewness of conversions from the world to God?

And it is a fact that there have been Christian men who have been raised from a low state of piety into a new and glorious experience of the things of God. Theirs had been the cold and variable experience so commonly deplored; theirs, the frequent heart backslidings, weakness of faith, absence of faith, absence of joy, and continual self-reproach. *Their* example had been but a dim and changeful light, and their power with God feeble. But God has changed them, and they have entered upon a higher life of conscious liberty and glorious power. Most of us can recall instances of the kind among local preachers, class-leaders, and ministers; and what has been the change in these cases but *a new conversion*?

But why use language of this kind? it will be asked. Why

not keep to the standard phraseology? If the Church of Christ has fallen, why not call it backsliding? And if you would call Christians to the attainment of all the atonement procured for them, why not speak of entire sanctification? of a clean heart? of perfect love? For this reason—that in those of whom we write there are the elements of both. Many Christian professors need, not only perfect love, but the healing of their heart backslidings, and forgiveness for the past. When Christ used to Peter the words with which this paper is headed, he spoke of a re-conversion, and the Apostle James writes in a similar strain, “Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way shall save a soul from death.” Let us see, then, whether there is not an analogy between this change so much needed by many Christian professors, and that which we usually speak of as the conversion of a sinner.

If we ask, What is the first great want of an unsaved man? the answer will be, *reconciliation with God*. The source of his thousand miseries is that sin has put him wrong with God, and until his sin is pardoned he is condemned already; and between the condemned soul and its offended God there can be no fellowship. Forgiveness is needed to put him right with God. Is there not a similar need with many who are known as Christ’s disciples? Let our readers ask their own heart, Am I walking in the clear light of God’s favour *now*? Can I call Him Abba, Father, with the filial confidence of past years? Can I now

“Behold, without a cloud between,
The Godhead reconciled?”

How many need a change to the blessedness of clear assurance of pardon! There needs a perpetual *good understanding* between our souls and God. We speak of conversion as needed because the sinner is in bondage to sin. O, what a domineering tyrant is evil in the heart of one who has never been set free by Christ! With such a man sin is master, and “when he would do good evil is present” to defeat his intention. He needs what the Spirit calls the new birth, to set him free from sin. The believer often needs a similar change. It is not that sin in him rules, but *the struggle with it is so terrible, and he is so often defeated, that he finds himself entangled in the old bondage. Sin in his heart, in his words, and actions; sin defiling his*

holy services; sin robbing God of glory, and the soul of peace and power. How much is needed salvation from all sin! In fact, as the unconverted man needs a new heart in *one* sense, the disciple does in another. Following upon this is the want of *peace*, for sin brings its own punishment, and to be under the power of sin is to have a heart unresting and unhappy. How many a poor mistaken soul, hungry and thirsty for happiness, feeds on husks, because ignorant of the true good! And it is too often the case with members of the family of God, that perfect peace and solid joy are blessings existing in desire and prayer rather than matters of actual experience. Who now is as happy as when God first saved him? Who now can "rejoice evermore, pray without ceasing, and in everything give thanks?" It is no uncommon thing to meet with sincere Christians so miserable through doubts and a wearying conflict with evil, that they are ready to use the language which Paul never used as the language of a true believer, "O wretched man that I am, who shall deliver me?"

These things reveal the need for a change—~~show~~, in fact, that many who have been converted, and are members of the family of God and the Church of Christ, need a new conversion.

We shall recur to this subject next month.

I. E. PAGE.

MILK AND HONEY.

BY RALPH VENNING, 1653.

(Continued from page 80.)

82. THE soul is not so much where it lives, as where it loves.

83. It's better to love God and not see Him, than to see Him and not to love Him.

84. 'Tis better to have the work of Christ in our hearts, then the person of Christ in our houses.

85. He is the best Christian (not who talks most of God, but) who walks most with God.

86. Sanctified sickness, crosses and losses are better than *unsanctified* health and gain.

87. *Changes of conditions are but exchanges of mercy to a gracious soul.*

88. He is no man, who needs no mending.

89. He lives long who lives well; for time mispent is not liv'd, but lost.

90. Our holinesse causeth not Gods love, but Gods love causeth our holinesse.

91. Pleasure is grief, when God is displeased, but grief is pleasure, when God is pleased.

92. Knowledge may be without grace; but grace cannot be without knowledge.

93. Superstitious men do not fear God but are afraid of God.

94. Learning cannot onely adorn religion, but religion can only blesse learning: so that learning is more beholding to religion then religion is beholding to learning.

95. Saints had rather have lesse comfort and do more service, then have more comfort and do less service. They had rather be straitned in comfort then in duty.

96. That alone is worth the looking after, which will make one lovely in the eyes of God.

97. Every natural man is beside himself; Luke xv. 17.

98. 'Tis good to professe, but practice is better; yea, of the two, practice without profession, is better then profession without practice.

99. He doth not enjoy much of God, who walks not much with God; nor doth, nor can he walk much with God, who doth not enjoy much of God.

100. Many men increase their vexation by vexing themselves, when, or because others have vexed them.

101. Wicked men may apply themselves to the promises, but godly men may apply the promises to themselves.

102. Obedience to God is no procurer of mercy, but 'tis a mercy; for God makes the soul do what He commands: but the soul doth not make God do what He promiseth.

103. We should take care that that which we finde fault with in others, should not by others be found to be our fault.

104. Duties done for God are no hindrance to duties to be done to God.

105. Delayeres are not denials, and denials are not alwayes refusals of prayer. Sometimes Gods no is no negative, God may delay long, and deny often, yet grant at last.

106. Prayers not felt by us, are seldome heard by God.

107. Providence is creation continued: or creation in a new edition.

108. 'Tis an hard thing to know much, and not know it too much.

109. 'Tis not mans goodness, but Gods goodness, which makes a difference 'twixt man and man.

110. Certainly good will come of that, which comes of good-will.

111. The more gratuital or free mercies are, the more grateful and acceptable they should be to us, and we should be the more grateful and thankful for them to God.

112. Death came in by sin, and sin goeth out by death.

113. The Death of the body frees us from the body of Death.

114. That love of God, which knows no end, never knew a beginning.

115. There's nothing lovely but what's in Christ; and there's nothing in Christ but what is lovely.

116. They who receive not Christ in the acceptable day of the Lord; will not be acceptable to God in the day of the Lord.

117. A Saint had rather have holinesse without comfort, then comfort without holinesse.

118. The blood of Saints is precious in the sight of Christ, and the blood of Christ is precious in the sight of the Saints.

119. A true Christian had rather that Christ should take away his sin and leave his sorrow, then take away his sorrow, and leave his sin.

120. If you would not have time passe too fast, use not too much pastime.

We need no pastime
To consume that day,
Which without pastime
Flies too swift away.

121. 'Tis every mans duty to keep all the commandments of God; 'tis his sin, if he do not; but 'tis his misery he cannot.

122. God is as careful to chastise his peoples wantonnesse, as to supply his peoples wants.

123. Christian meetings are things meet for Christians.

124. It doth not benefit religious men to be religious by fits.

125. The returnes of prayer call for the return of praise.

IS IT POSSIBLE TO LIVE WITHOUT SIN?

BY THE EDITOR.

No. III.

A THIRD argument to show the possibility of Christians living without sin may be drawn from THE GREAT ULTIMATE OBJECT OF THE DEATH OF CHRIST.

Whatever might be said about Jesus Christ dying "to satisfy Divine justice," "to make honourable the law," "to appease an offended God," "to fulfil the types and prophecies of the Old Testament;" there is more included in the object of His death than all this. He did all this for an object yet more important to the well-being of man, the success of God's moral government in the world, and the display of the Divine glory.

It is said by some that Jesus Christ died only as a witness to the truth of the doctrines He preached, and as an example of submission to the will of God. Where is the word of the Lord for such a statement? Whence arose the necessity of His death for such an object? He had given abundant evidences of the truth of His doctrines, in the miracles He wrought, in the life He lived, in His references to His Father and the law and the prophets, all of which bore witness of Him. (See John v.) He gave an example of patience and long-suffering, in the life-long privations and persecutions through which He passed. Herein also, He showed His submission to God. If Jesus had not died His doctrines would have remained stable and enduring on the basis of His miracles, for the belief of all rational and reflective minds; and His example of submission to God would have stood before all the holy as worthy their sublimest imitation. There is in the associations of the cross, in the teachings of the Saviour, and in the teachings of His apostles nothing which directly intimates that the object of His death was such as is stated above.

The *ultimate* object for which Christ died, as gathered from the general tenor of Scriptural teaching, was THE PUTTING AWAY OF SIN FROM ALL THOSE WHO BELIEVE IN HIM. Not only sin in the work of pardoning grace and regenerating power, but in its *utter and universal destruction*; commensurate with its existence and operations. Col. ii. 11; Rom. vi. Whatever else was contemplated in the death of Christ, this was the great, the principal

end. Anything less than this would have permitted disorder in the government of God ; would have left a place where Satan might have fixed his throne, and offered defiance to the Holy One ; would have implied that either Heaven was not perfect in holiness, or, if it was, it was not required of man to be correspondingly holy before he could gain admission ; would have exhibited to the universe that God was either an imperfect Being, or, if perfect, that His requirements were not equal to Himself ; or, if they were, that His provision for man to meet those requirements was not adequate to the demands.

God is sinless, heaven is sinless. To enter heaven and to be like God, the Christian must be sinless—free from sin which hath guilt, pollution, or torment. That the Christian might attain to this moral conformity to the image of his Divine Parent, and live in the enjoyment of this preparedness for his Father's house, his Lord and Master suffered the death of the cross, and passed through all the humiliations connected therewith. Did He stand in meekness and lowliness before the bar of Pilate, opening not his mouth in retaliation or revenge ? It was that the Christian, if called to stand before the world to meet its false accusations, might wear His yoke, and manifest His spirit. Did He wear the robe of mock royalty ? It was that the Christian might be clothed with the white robe of the saints—His righteousness—the only seamless, beautiful apparel of the heirs of the King everlasting. Did He bear His own cross in tears and sufferings up the hill which led to the place where they crucified Him ? It was that the Christian might cast all his care upon Him ; and with the song of joyfulness, mount the way which leads up to the heaven where now He is glorified as King for ever. Did He voluntarily submit Himself to the death of the cross, according to the will of God, and in fulfilment of ancient prophecy ? It was that the Christian might voluntarily die unto sin, according to the will of God, and in obedience to the commandments of Jehovah.

The Old Testament religion in offering its sacrifices, foreshadowed the great object of the Saviour's death. Almost all things are by the law purged with blood, and without shedding of blood is no remission. Heb. ix. 22. "*For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean sanctifieth to the purifying of the flesh.*"

how much more shall the blood of Christ, who through the Eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause He is the Mediator of the New Testament," &c. Heb. ix. 13-15.

Turning to the New Testament, which contains a development of the shadowed and typified Christian principles of the Old, it is more fully stated what was the object of Christ's death. St. Peter, speaking of the election of the Christians to whom he wrote, declares that it was unto the "sprinkling of the blood of Christ." 1 Peter i. 2. St. Paul, speaking of the love of Christ for the Church, says, He "gave Himself for it, that He might sanctify and cleanse it with the washing of water by the word; that He might present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Ep. v. 25, 28. So again in Heb. xiii. 12, "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate." "By the which will we are sanctified through the offering of the body of Christ once for all." Heb. x. 10. "Who gave Himself for us, that He might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." Titus ii. 14. "But if we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ His Son cleanseth us from all sin." 1 John i. 7. "And for their sakes I sanctify myself, that they also might be sanctified through the truth." That they all may be one; as thou Father, art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me." John xvii. 19, 21. The song of the redeemed in heaven is, "Unto Him that hath loved us, and washed us from our sins in His own blood." Rev. i. 5. Respecting the hundred and forty-four thousand which John saw before the throne, the elder informed him that, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Rev. vii. 14. St. Peter declares that we were redeemed with the precious blood of Christ from our vain conversation. 1 Peter i. 18, 19. *The above passages, without note or comment, teach most unequivocally that the end of the Saviour's death was the holiness*

of His people. All the texts of similar import and use have not been given. We do not know in the whole Bible of any text which speaks of the object of the death of Christ, that obliquely or directly contradicts, or goes counter to, the teachings of the above. There is harmony in the Scripture view of this subject. The light that shines upon it is clear and full. On this particular there is no mysticism to bewilder, or abstruseness to confound.

But is this object of the Saviour's death only *nominal*, intended to stand on the page of Revelation without any fulfilment in the experience, and illustration in the life of His followers? This cannot be, any more than the doctrines of justification, regeneration, adoption, the witness of the Spirit, and every other object embraced in the death of Christ? Within the whole range of inspired Christian truth, there is nothing that lies as a dead letter, or what is little better, a theory to be studied, speculated upon, and discussed, but not to be turned to any practical, beneficial use. No. From the first to the last, from the smallest to the greatest, if they may be spoken of numerically, or by comparison, all are the *vital* truths of the living God, and are calculated and designed to have a vitalizing influence upon all who believe them. Shall the doctrine defining the ultimate object of Christ's death be an exception? Is this, the most beautiful and God-like, to be kept in the back-ground, as one that is only nominal; to be looked at in the distance, but not to be reached; to be studied, but not to be practised? Certainly not. On the contrary, it is to stand forth as the sublimest and most glorious, to which and for which all the rest must be subservient. So that, if the Christian is justified, regenerated, &c., through the death of Christ, he must make them the stepping-stones to reach up to this one that stands above them. Everything else in the religious life, as purchased by the Saviour's blood, must be pressed into use to help him to "go on" unto this "perfection," to "press forward" to this "mark;" to "grow" in this grace, and to "work" out "this salvation." He must be an imitator of Christ even in this matter. He rested not in His work until He had wrought out and finished a *full* salvation for His people. Everything in heaven and earth were concentrated by Him into *this service*. So the Christian should. "never stand still," till *he has in his heart and life accomplished the ultimate end of his*

Saviour's death ; and to accomplish this, every doctrine, precept, promise, agency, duty, privilege, temptation, persecution, and affliction under his control, should be combined, and used in harmony with the Divine mind.

As it was the will of God that Christ should die for the object we have been stating, so it is the will of God that Christians should be brought into the realization of that object. The will of God is consistent. It is unchangeable. Let the Christian, therefore, in desiring and seeking to live without sin, remember that that is a state procured for him by the dying pangs and immaculate blood of the Son of God. Let him remember that as certain as it is purchase, so certain is it his privilege in Christianity, and that the attainment of it is as practicable as its certainty. Let him remember that, so long as he is living in sin, he is living devoid of the highest good of his religion ; he is holding in abeyance, so far as he is concerned, the actual fulfilment of the object of the death of his Lord ; Christ cannot in his case see of the travail of His soul, and be satisfied. His testimony is wanting among the blood-besprinkled witnesses, who stand as a consecrated host around the altar of the cross, declaring that here lies the Lamb without blemish and spot, by whose "blood we enter into the holiest, and are cleansed from all sin." Heb. x. 19, 20 ; 1 John i. 7.

SPIRITUAL LETTERS.

LETTER VIII.

FROM SAMUEL RUTHERFORD TO THE ELECT AND NOBLE
LADY, MY LADY KENMURE.

MADAM,—Saluting your Ladyship with grace and mercy from God our Father, and from our Lord Jesus Christ—I was sorry at my departure, leaving your Ladyship in grief ; and should still be grieved at it, if I were not assured that ye have One with you in the furnace, whose visage is like unto the Son of God. I am glad that ye have been acquainted, from your youth, with the wrestlings of God ; and that ye get scarce liberty to swallow down your spittle, being casten from furnace to furnace, knowing that if you were not dear to God, and if your health did not require so much of Him, He would not spend as

much physic upon you. All the brethren and sisters of Christ must be conformed to His image and copy in suffering. (Rom. viii.), and some do more vively resemble the copy than others. Think, Madam, that it is a part of your glory to be enrolled among those whom one of the elders (Rev. vii. 14) pointed out to John, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb." Behold your Forerunner going out of the world, all in a lake of blood; and it is not ill to die as He did. Fulfil, with joy, the remnant of the grounds and remainders of the afflictions of Christ in your body.

Ye have lost a child—nay, she is not lost to you, who is found to Christ; she is not sent away, but only sent before; like unto a star, which, going out of our sight, doth not die and vanish, but shineth in another hemisphere, ye see her not, yet she doth shine in another country. If her glass was but a short hour, what she wanteth of time, that she hath gotten of eternity; and ye have to rejoice that ye have now some plenishing up in Heaven. Build your nest upon no tree here; for ye see God hath sold the forest to death; and every tree, whereupon we would rest, is ready to be cut down, to the end that we might flee and mount up, and build upon the Rock, and dwell in the holes of the Rock.

What ye love besides Jesus, your husband, is an adulterous lover: now it is God's special blessing to Judah, that He will not let her find her paths in following her strange lovers. (Hos. ii. 6,) "Therefore behold, I will hedge-up thy way with thorns, and make a wall, that she shall not find her paths." (Ver. 7.) "And she shall follow after her lovers, but she shall not overtake them." Oh, thrice happy Judah, when God buildeth a double-stone wall betwixt her and the fire of hell! The world, and the things of the world, Madam, is the lover that ye naturally affect, beside your own husband, Christ. The hedge of thorns, and the wall which God buildeth in your way, to hinder you from this lover, is the thorny hedge of daily grief, loss of children, weakness of body, iniquity of the time, uncertainty of estate, lack of worldly comfort, fear of God's anger for old unrepented-of sins. What lose ye if God twist and plait the hedge daily thicker? God be blessed! the Lord will not let you find your paths. Return to your first husband. Do not weary, neither think that death walketh toward you with a slow pace. Ye must be riper ere ye be shaken; your days are no longer than Job's, that were swifter than a post, and passed away as the ships of desire, and as the eagle that hasteth for the prey. (Job ix. 25, 26.) There is less sand in your glass now than there was yesterday; this span-length of ever-posting time will soon be ended; but the greater is the mercy of God, the more years ye get to advise upon what terms, and upon what

conditions, ye cast your soul into the huge gulf of never-ending eternity. The Lord hath told you what ye should be doing till He come : wait and hasten, saith Peter, for the coming of our Lord. All is night that is here, in respect of ignorance and daily ensuing troubles, one always making way to another, as the ninth wave of the sea to the tenth ; therefore, sigh and long for the dawning of that morning, and the breaking of that day of the coming of the Son of Man, when the shadows shall flee away. Persuade yourself that the King is coming. Read His letter sent before Him (Rev. iii. 11), "Behold, I come quickly." Wait, with the wearied night-watch, for the breaking of the eastern sky, and think that ye have not a morrow ; as the wise father said, who, being invited against to-morrow to dine with his friends, answered, "These many days I have had no morrow at all." I am leath to weary you. Show yourself a Christian, by suffering without murmuring, for, which sin fourteen thousand and seven hundred were slain. (Numb. xvi. 49.) In patience possess your soul—*they lose nothing sake gain, Christ.*

Thus, remembering my brother's and my wife's humble service to your Ladyship, I commend you to the mercy and grace of our Lord Jesus, assuring you that your day is coming, and that God's mercy is abiding you.

The Lord Jesus be with your spirit.

Yours, in the Lord Jesus, at all dutiful obedience,

Annoth, Jan. 15, 1629.

S. R.

LETTER IX.

TO A YOUNG CHRISTIAN.

MY DEAR YOUNG FRIEND,—I rejoice to hear you are seeking the blessing of a clean heart. You came to Jesus at first for the forgiveness of sin, you received that which you wished ; you did not then think of your *original* sin. You felt your *transgressions* stood between you and a sin-avenging God. You rejoiced to know and feel your transgressions were "forgiven, and your sin covered," but how great was your surprise and grief to find the hidden evil in your heart still remained, although it did not triumph over you as before. You looked at others, and saw they could indulge in certain things, at which you wondered, while the Holy Spirit was waiting to show unto you "a more excellent way." You were led, through their influence and example, into the society of worldly professors ; you joined in their questionable amusements ; your dress became like theirs ; where has been the line of demarcation between you and the children of this world ? Have you by your attire been known to be a woman professing godliness ? Have you redeemed

time in your conforming to the fashion of this world? Have you not been robbing God of "tithes and offerings?" Have you not *laid the tithes upon your own person*, rather than on the altar of your Saviour's service? In short, have you not robbed God of your time, your talents, your influence? Has your reading not been rather to please yourself than to profit your own soul? May it not be well to sit down and count the cost? As it was said on another occasion, if you are seeking a full conformity to your Saviour's blessed will, is He not saying to you by His Spirit, "If you seek me, let these go their way." "Come out from among them; and be ye separate, and ye shall be my sons and daughters," saith the Lord." Whether you eat or drink; or whatsoever you do, are you *willing* to "do *all* to the glory of God?" If so, you are subscribing to the terms of the covenant, to be one of God's "peculiar" people, and you "shall be mine," saith the Saviour, in that day, when I number up my jewels." You perceive I wish to have you on promised ground, before I dare present God's precious promises. If you subscribe to the terms, and feel resolved, in the strength of your heavenly Joshua, to go up at once and possess the good land, then the promise is for you—"I will sprinkle clean water upon you, and you shall be clean; from all your iniquities, and from all your idols I will cleanse you." Plead this promise in faith—the fountain is open, the precious blood still cleanseth—

"Tis done, Thou dost this moment save,"

With full salvation bless,
Redemption through Thy blood I have,
And spotless love and peace."

Keep thus repeating your acts of faith, until the Divine power of love flows in streams into your soul, and then, with your heart believing unto righteousness, *confession is necessary to retain* this precious gift. Satan will strive to get you to wait until you prove the blessing. Obey the order of God in this, and give joy to your friend in Jesus, *and all things shall be added unto you.*

May, 1870.

THE TREASURY

SELECTED BY THE REV. I. E. PAGE.

1. **SATAN'S WEAPONS.**—The usual disturbed soul finds enough of both weapons, by which Satan fights these, to make a charge against against the assurance of God's children, are the guilt of sins committed, and the neglect of duty, and the of heavens is open to my view; I
2. **HAPPY DRINK.**—The heaven

have nothing on my mind; I have nothing to do but die. I have long been sailing to this fair haven. Sometimes the seas have been rough and tempestuous. Satan has often tried to raise a storm, if possible, to over-set my little bark; but this he could not effect. No, no! Satan hath now no business with me; he appears to have quitted the field, and given it up as a lost case..... It is enough; Christ died for me; I am mounting up to the throne of God.—*John Lawson.*

3. *Rom. viii. 28.*—"All things work together," &c. It is certain that no ship at sea keeps more exactly by the compass which directs its course than Providence, by that promise which is its pole-star.—*Flavel.*

4. *SPEAKING FOR GOD.*—You must not give place, no, not for a day, to inactivity. Nothing is more apt to grow upon the soul; the less you speak or act for God, the less you may. If elder persons do not speak, you are called, like Elisha, to supply this lack of service. Whether you are young or old it is not material. Speak and spare not! Redeem the time! Be fervent in spirit! Buy up every opportunity!—*John Wesley.*

5. *DUTY.*—The question, What is my duty? is always open as manifested daily by all God's gracious modes of teaching me, but the question whether or not in any and every case I will cheerfully accept my duty is not debateable. The perfectly loyal heart has but one question to settle in any matter of duty, and that is the simple fact of duty.—*W. Taylor.*

6. *TRIALS NOT HARMFUL.*—As David gave charge to his soldiers that they should not kill Absalom his son, though he sent them against Absalom to stay his rebellion (2 Sam. xviii. 5), so God forbids His crosses to destroy His children though He send them against His children to purge their corruptions.—*J. E. Smith.*

THE WORTH OF HEAVEN.—If

it were no more but to see once the face of the Prince of this good land, and to be feasted for eternity with the fatness, sweetness, dainties of the rays and beams of matchless glory, and incomparable fountain-love, it were a well-spent journey to creep hand and feet through seven deaths and seven hells, to enjoy Him up at the well-head.—*Rutherford.*

8. *KEPT BY THE POWER OF GOD.*—Perhaps it is a greater energy of Divine power which keeps the Christian from day to day, from year to year—praying, hoping, running, believing—which maintains him as a LIVING martyr, than that which bears him up for an hour in sacrificing himself at the stake.—*Cecil.*

9. *THE NAME OF JESUS.*—How happy if our tongues could ever run upon that name, which is honey in the mouth, melody in the ear, jubilee in the heart.—*S. Ward.*

10. *HEART PURITY.*—The old poison sticks so fast in the grain, that there is only one thing of validity to make it clean—the blood of Jesus Christ.—*T. Adams.*

11. *GRIEF.*—Let me beg of you not to nourish grief. It is a horrible monster, that will feed on all the refuse of unbelief—will rob God of His due, and becloud all the blessings of religion. When you cannot see Him, praise Him: when you cannot feel Him, trust Him.—*W. E. Miller.*

12. *THE DEVOUT MAN.*—He therefore is the devout man who lives no longer to his own will, or the way and spirit of the world, but to the sole will of God, who considers God in everything, who serves God in everything, who makes all the parts of his common life parts of piety, by doing everything in the name of God, and under such rules as are conformable to His glory.—*W. Law.*

13. *HEAVEN.*—We are strangers, and that is our country. We are heirs, and that is our inheritance, even our inheritance incorruptible, and undefiled, and that fadeth not

away. We are here in continual distress and want, and there lies our substance; even that better and more enduring substance. We are here fain to be beholden to others, and there lies our own perpetual treasure. Yea, this very hope of our souls is there; all our hope of relief from our distresses; all our hope of happiness; when we are here miserable; all this hope is laid up for us in heaven.—*Baxter*.

14. FAITH is nothing more than a spiritual echo, returning that voice back again which God first speaks to the soul.—*R. Sibbes*.

15. THE SAINT'S BUCKLE.—Though saints have little on hand, yet they have much in hope.—*Brooks*.

16. THE HUMAN WILL.—As long as man is man he must have the power of resisting God, and so long as God is God, He must wait until the heart-door be opened from the inside. Omnipotence itself cannot force hearts.—*Dr. Parker*.

17. SAVED THROUGH CHRIST.—I will tell you what a dear friend of my own once said before dying. She desired all the servants to be brought in; and said very solemnly, "There's nothing but Christ between me and weeping, and wailing, and gnashing of teeth. Oh! if you have not Christ, then there is nothing between you and weeping, and wailing, and gnashing of teeth."—*McCheyne*.

18. CHRIST IS ALL.—St. Austin writeth of Christ in this manner. "I am," saith He, "the way, the truth, and the life; no man cometh unto the Father, but by me." As though He should say, "Wilt thou walk? I am the way. Wilt thou not be deceived? I am the truth. Wilt thou not die? I am the life." This doth thy Saviour say to thee, There is none other unto whom thou mayest go, but unto me; there is no way that thou canst go, but by me.—*Becon*.

NOTICES OF BOOKS.

Religious Consecration Essential to Holiness; or, the Believer Directed to the Attainment of Entire Sanctification, is the name of a small volume, published at 6, Sutton-street, Commercial-road, London, and of which the Rev. J. B. HOBBERY is the author. If we give a list of the headings of the chapters in this book, the reader will be able to judge as to its character, and whether it is a book which will suit him:—Introductory Chapter—On Religious Consecration—On Giving up all for Christ—On Giving all to Christ—On Seeking all in Christ—On Holiness—On Entire Sanctification—On Sanctification Concomitant with Justification—On the Attainableness of Entire Sanctification—On How we may Attain Entire Sanctification—On the Manner and Time of the At-

tainment of Entire Sanctification—On Entire Sanctification Susceptible of growth or increase—On the Evidences and Uniformity of Entire Sanctification—On the Retainableness of Entire Sanctification—Concluding Remarks. Considering the space devoted to each one of the subjects, the author acquits himself with great credit. His style is clear and forcible; his doctrine sound and Scriptural. We recommend it as a book which will contribute much to the promotion of holiness in heart and life.—*Won at Last*; or, Memoirs of Captain George and Mrs. Hannah Smith, of Bridlington Quay and York, by their Eldest Son, the Rev. T. SMITH, author of "The History of Joseph," &c. London: Elliot Stock, 62, Paternoster-row.—We doubt not that the production of

this book has been the work of love. There is in the lives of these two Christians something which speaks well for their faith in Christ, confidence in Providence, and exemplariness of life. The life of every Christian has something in it worthy of note; but every Christian has not a son or a friend to note it and bring it to public notice. It is well written; but there are too many reflections of the author for a memoir. It might have been compressed into half the size, at half the price, and had to the circulation.—*The Hive*—*Scattered Nation*—*The Sunday World*—*The History of Missions*—*The Temperance Magazine*—*The Appeal*—*The Methodist*—*The Methodist Quarterly* as well conducted periodicals issued by Elliot Stock, 62, Paternoster-

SATISFACTION IN GOD.

Nor what I am, O Lord, but what Thou art!
That, that alone can be my soul's true rest;
Thy love, not mine, bids fear and doubt depart,
And stills the tempest of my tossing breast.

It is Thy perfect love that casts out fear;
I know thy voice that speaks the "It is I,"
And in these well-known words of heavenly cheer
I hear the joy that bids each sorrow fly,
Thy name is Love! I hear it from yon Cross;
Thy name is Love! I read it in yon tomb:
All meaner love is perishable dross,
But this shall light me thro' time's thickest gloom.

It blesses now, and shall for ever bless,
It saves me now, and shall for ever save;
It holds me up in days of helplessness,
It bears me safely o'er each swelling wave.

Girt with the love of God on every side,
Breathing that love as heaven's own healing air,
I work or wait, still following my guide,
Braving each foe, escaping every snare.

'Tis what I know of thee, my Lord and God,
That fills my soul with peace, my lips with song;
Thou art my health, my joy, my staff, my rod,
Leaning on Thee, in weakness I am strong.

I am all want and hunger; this faint heart
Pines for a fulness which it finds not here;
Dear ones are leaving, and, as they depart,
Make room within for something yet more dear.

More of Thyself, oh, show me hour by hour,
More of Thy glory, O my God and Lord;
More of Thyself, in all Thy grace and power,
More of Thy love and truth, Incarnate Word.

Dr. Bo

THE
GUIDE TO HOLINESS,
AND
CLASS-LEADER'S MAGAZINE.

JULY, 1870.

WILLIAM BRAMWELL.



LL stars shine not with equal lustre. All flowers give not equal fragrance. All trees display not equal foliage, or bear equal fruit. So all saints in the Church of Christ are not equal in holy beauty, in spiritual fruitfulness, or in godly influence. The same law operates here as may be seen in force in every other sphere of the universe where there is mind, intelligence, responsibility, or life. Everyone is not a high-priest, going into the holiest, seeing God, speaking to Him, and hearing His voice speaking in return. Everyone is not an Enoch, walking with God in such intimacy and constancy, that instead of dying he is translated.

No age of the Church has been without its distinguished saints of God, who have in their lifetime, or subsequently, or in both, exerted a deep and far-spreading influence for good upon her members. There is no *section* of the Church which has not had its living saint to speak of and to write about. The Author of grace in human hearts is not limited by any systems of men. He communicates His blessings where and when they are sought, in accord with the great laws which govern *His* universal system of dispensation with the children of men; and not merely by the *ecclesiastical* modes of earthly organisations. And even *these sections* of the Church of Christ have not at all times been

able to present an equal number and quality of illustrious sanctified beings. One period has seemed to be more productive than another. Now, the hemisphere has appeared studded with brilliant shining stars; when we have looked again the heavens have been covered with large broken clouds through which here and there have shone the clear, golden light of distant worlds. One year the vineyard has borne its "much fruit," another has brought with it comparative dearth and barrenness, with many fruitless, leafless, dead branches for which nothing remained but excision and abandonment.

We have been led to these observations by reflection, on the history of the holy ones in the past and present of the Churches; and with a view to note occasionally some of those who have stood as pillars of light in their lifetime, and who in falling by death have cast forth a glory which has shone down to following ages, like some stars, which may have been destroyed thousands of years ago, but whose light still shines upon our benighted hemisphere. "They being dead, yet speak."

WILLIAM BRAMWELL

Is the name of a man who in life exemplified HOLINESS: ~~unto~~ ^{unto the} LORD, and who *after* life was ended here transmitted his light down to other generations, and abroad into other spheres.

He was born in 1759, and died in 1818. His early life was a prophecy of his character in following years, so far as eminent piety went. As an apprentice boy, he was strictly truthful and honest. A salesman in the shop was urging some goods on a customer in terms which did not agree with William's idea of truthfulness and honesty, and the salesman appealing to him for confirmation of what he said, he replied, "No, sir; the quality of that leather is not so good as you have represented it." This was the means of raising him in the estimation of his master's customers.

He was, as far as his light went at this time, generally moral, and sought to promote morality to the best of his ability. Wickedness as it appeared was very offensive to him. Hence *he sometimes* would go into public-houses to dissuade men from *their sinful practices*. His master used to say, "William is *mad in these things*, yet, as a servant he is inestimable."

In these two incidents connected with his apprenticeship life may be seen budgings of the rich and abundant fruits which he afterwards bore for so many years. In *piety* and *usefulness* William Bramwell was without a superior. And in saying this we say that he was heir to the two elements which contribute more to a resemblance of God than any other which it were possible to possess. Power, intelligence, wisdom, are God's; but His glory is His holiness and goodness. Through these the whole Deity is known. His power operates, His intelligence speaks, His wisdom works in these. Were God powerful, intelligent, wise, and not holy and good, He might command the fear and dismay of a universe, but not its love. He might create and destroy, but not *save*. He might curse, but not *bless*. *See*

We propose to speak mainly of one aspect of Bramwell's character—*viz.*, his *holiness*.

Early in his Christian experience he consecrated himself to Christ, and saw that it was his privilege to be cleansed from all sin. Nor did he remain long without the enjoyment of this invaluable blessing. At the time he wrote the following account of his seeking and finding this pearl of great price, he had walked in this "good old way" twenty-six years. "I was," he says, "sometimes deeply convinced of my need of purity, and sought it carefully with tears, entreaties, and sacrifice; thinking nothing too much to do or suffer, if I might but attain this pearl of great price. Yet I found it not, nor knew the reason why; till the Lord showed me I had erred in the way of seeking it. I did not seek it by 'faith alone,' but, as it were, by 'the works of the law.' Being now convinced of my error, I sought the blessing by faith only. Still it tarried a little, but I waited for it in the way of faith. When in the house of a friend at Liverpool, arranging some temporal affairs, previously to my going out to travel, while I was sitting as it might be on this chair," pointing to the chair on which he sat, "with my mind engaged in various meditations concerning my present affairs and future prospects, my heart now and then lifted up to God, but not particularly about this blessing, heaven came down to earth—it came into my soul. The Lord for whom I *had waited* came suddenly to the temple of my heart, and I had an immediate evidence that this was the blessing I had for some

time been seeking. My soul was then all wonder, love, and praise. It is now about twenty-six years ago: I have walked in this liberty ever since. Glory be to God! I have been kept by His power. By faith I stand. In this as in all other instances, I have proved the devil to be a liar. He suggested to me a few minutes after I had received the blessing that I should not hold it long, it was too great to be retained, and that I had better not profess it."

Observe, reader, if thou art seeking holiness, *how* this man of God attained it—by FAITH. Observe *when* he attained it—soon after his conversion to Christ, and *before* he entered into the ministry. Observe, further, how he held it fast against the temptations of Satan.

Mr. Bramwell's holiness did not rest on, or consist in, sacred learning, in ceremonial observances, in the obligations of office; though of these things he possessed such measure as comported with his Christian profession and his ministerial work. His holiness was divine in nature and origin. He was a partaker of the divine nature, having escaped the corruption that is in the world through lust. It was an indwelling power received from above. It pervaded his entire being, and manifested its beauties and influences in every occupation and sphere of his life. He was ever jealous over himself lest the light within him should decline, and his happy soul in God should come down in any degree from its high elevation. He says in one of his letters to Mr. Preston, dated Liverpool, 1809, "The love of Christ is my study; but I am frequently at a loss to understand how it is that my love to Him is so small. I am sometimes ready to stumble at myself on this account. Am I right, can I be right in this little love? Could I lie for Thee? Could I suffer long and still love with a passion like Thine? I am crying to God daily, hourly, constantly, to receive a thousand times more love. I must give myself away, for the sacrifice was consumed: I too must be consumed—self must be consumed, all the man must be consumed. And yet I must live. Thus to lose myself in Him I find is my glory. Then nothing but *Christ in thought, word, preaching, praying, &c.*, all the Son of God, His mind, His way, His manner. To this I am coming, I am near, I am just going into my Lord. Here the noise of

If, of the world, and of the devil is over. All is burning, all rest, all is calm within: the eye fixed, the soul established, the tongue loosed, and all in the Spirit. Here the Lord teaches, the Lord governs, and the Lord continually supplies. This is salvation, and the salvation belonging to all believers. This is the glorious liberty of the children of God."

The holiness of Bramwell was ever seeking growth and enlargement. He was not satisfied whereunto he had attained, though perfect, so far as he went, he saw the mark still rising before him, and to reach it he pressed on, he ran, he fought, he ayed, he watched, he suffered. This was his life-course. In 95 he writes, "I am seeking the Lord every day. I am sure grow in grace. This is my labour to see God and to love Him. have left all in His hands. I have no care but to please Him. am dead, and my life is hid with Christ in God. O the mind, a sweet mind of Christ! May I follow the Lord every moment! I have always union with God. I feel nothing but re-joy in the greatest afflictions. I am often powerfully pted, and sometimes heavy; so was our Lord. I feel I am ing on. I have a continual opening between God and my soul, prayer, love, and gratitude. I have a constant heaven in pondence on my Lord."

Such were his realisations of the love of Christ, communion th Christ, and anticipations of being with Christ, that he lived the very precincts of heaven, and felt the preponderant wish the apostle, "Having a desire to depart and to be with Christ, uch is far better." "We are willing rather to be absent m the body and present with the Lord." It is a sure sign the true nature and degree of holiness in the soul, when it raised so high above earth in its attractions and associations to feel the stronger drawings of the celestial glories. In 07 he writes, "I never till lately had such views of the avenly country. The world and the Church are gone, self is ne—when I view the place, the company, the eternity. My l cries out, 'O make and keep me ready!'" Again he says, [never saw glory more desirable. I long to be with the opy spirits above, and to join them in praising God and the b for ever." Again he writes, "I have for some time found lf taken up into God, and all things on earth drawn with me

into Himself. This is done by acts of faith. It is by this I do see and embrace Him, and am taken up by Him. Sometimes I enter within the city, and live for some moments in a blessed fellowship with the glorified. O the hope of everlasting life!" As he approached nearer the end of his journey, he says, "I long much to feel what it will be when separated from this vile body. I never had more pleasant walks, by faith, in the heavenly country. I see the company, and I live amongst them; for we are come to an innumerable company of angels, and to the spirits of just men made perfect."

Such are a few extracts, taken from his journals and letters, showing the nature, degree, and influence of that holiness which he attained. And this experience was not varying as the seasons or changing as the tides, but as the sun shining more and more unto the perfect day, or as the river ever widening and deepening as it approaches the bosom of the great ocean.

O how beautiful, how angelic—yea, how God-like is a life of holiness!

As we look into the inner and outer life of Bramwell's holiness, we are prepared to meet with the associations which so signally accompanied it—his discerning mind—his happy disposition—his self-inspection—his self-abnegation—his power in prayer—his zeal for God—his unbounded usefulness in the salvation of sinners and the purity of saints—his self-denial and charity. These things, and others, as the attributes of his holiness, were the attendants of this man of God.

Holiness is not a dead tree, but one that grows by the rivers of water, and that bringeth forth its fruit in its season—the fruit of the Spirit, which is love, joy, peace, &c. Holiness is not a lifeless corpse, but a *living* soul, with action, thought, feeling, growth, power. All who profess it would do well to look to the evidences of the genuineness of what they profess. The more gross anything is, the more dull, heavy, and useless; the more refined, the more bright, active, and useful. It is thus with men. As holiness refines and brightens them, *they are active and serviceable in the cause of Christ.*

Bramwell considered the confession of holiness as obligatory *upon all who enjoyed it*, and as an important means of retaining it. *It is oftentimes a snare into which Satan draws those who have*

recently obtained this blessing, that to confess it will be presumptuous, that they will not be believed, that they may fall from it, and then the confession will make the fall more serious. Some yield to the tempter and are involved in darkness. The light is hid and goes out for want of air. The life is bandaged, and wanes for want of exercise. "With the mouth confession is made unto salvation." "Ye are my witnesses, saith the Lord."

In connection with the account which we have given of his obtaining this grace, he says, "I walked fifteen miles that night to a place where I had an appointment to preach, and at every step I trod the temptation was repeated—"Do not profess sanctification, for thou wilt lose it." But in preaching that night the temptation was removed, and my soul was again filled with glory and with God. I then declared to the people what God had done for my soul; and I have done so on every proper occasion since that time, believing it to be a duty incumbent upon me; for God does not impart blessings to His children to be concealed in their own bosoms, but to be made known to all who fear Him, and desire the enjoyment of the same privileges. I think such a blessing cannot be retained without professing it at every fit opportunity; for thus we glorify God, and "with the mouth make confession unto salvation."

As a minister of the holy Gospel, Bramwell seldom preached a sermon without holding up the jewel of holiness as a prize which every believer might reach, and urging them there and then to strive for its attainment. He preached it, because it was an essential doctrine and privilege of the religion of Jesus. He preached it from a conscious personal enjoyment of its blessedness.

The preaching of this glorious truth is, we fear, much neglected by the ministers of the Churches. Why? Certainly, not because they do not find it in their Bibles and creeds. Is it because they do not enjoy it in their experience? Those should observe what Wesley said to the preachers of his day—"Preach it until you find it, and then preach it because you have it." We want ten thousand Bramwells in our pulpits to preach this doctrine, with the force, affection, and experience with which he preached it.

As a Christian, he urged holiness upon his fellow-Christians.

In conversation, in letters, in personal interviews, he powerfully enforced this privilege upon all who had believed unto forgiveness of sins. He urged its attainment as one important means of stability in grace. He knew that those who are not going on to perfection are in danger of falling away. The reason, he said, why many who seek to be saved from the remains of the carnal mind do not obtain the blessing is, because they have secretly backslidden, and forfeited the Divine favour. If they were correctly acquainted with their own state, they would again seek to be justified by faith in Christ.

Let everyone who is trying to live a holy life, or has attained perfect love, use all kind of consistent and Christian means to persuade others to enter into this "better land." It will be a blessing auxiliary to the growth and stability of holiness in your own soul. He that watereth others, shall himself also be watered.

As a brother minister, he urged his brethren to uphold and teach holiness unto the people. In writing one, he says, "Sanctification; full salvation; is the glory of our dispensation. Let it abound in your class; and in the parish; enforce it, and plead that the people may live in God; will be with you, and though hell rage, and men oppose, numbers will believe and be saved. Ministers and lay officers in the Church should provoke one another to the pursuit, the practice, and the preaching of this heavenly experience."

As belonging to the Methodist Church, he was jealous lest this doctrine should decline in its enjoyment and power within her. Entire sanctification, he says, "is much upon the decline amongst us as a body; and will the glory ever be restored? I perhaps never. What is our business? To make the sacrifice of body and soul to God every day; to live in all the salvation, and to be ready to meet the judgment and our God."

If Bramwell considered the doctrine declining in his day, what would he say were he now living in our midst, to witness the general evidences of indifference, worldliness, of not backslidings, which meet the eye in every part of our Zion? Nevertheless we do not partake of his fear that the glory will, perhaps, never be restored. We pray, we hope, we write, that it may be.

It behoves everyone who loves a Church, and wishes to see it rise in light and power, and to be transmitted to posterity in spiritual progress, to be jealous lest any of those cardinal doctrines and means which have ever contributed to this be weakened, diminished, or destroyed. And this jealousy should lead to a righteous zeal and enthusiasm to maintain them in their purity of nature and energy of operation. If the caloric is lost from the fire, how will the fire warm? If the blood is diluted in the veins, will not the body languish? If the candle be put under a bushel, how can it give light to them that are in the house? "Awake, awake! Put on thy strength, O Zion! put on thy beautiful garments, O Jerusalem!" * * *

CHRISTIAN CONSISTENCY.

BELOVED in our Lord and Saviour Jesus Christ; it is a verie monstrous thing that any man should have more tongues then hands. For God hath given us two hands and but one tongue, that we might doe much and say but little. Yet many say so much and doe so little, as though they had two tongues and but one hand; nay, three tongues and never a hand. It is so much as that may be aptly applied to them which Pandulphus said to some in his time: You say much, but you doe litle; you say well, but you doe ill. Againe, you doe litle, but you say much; you doe ill, but you say well. Such as these (which do either worse then they teach, or else lesse then they teach: teaching others to doe well, and to doe much, but doing no whit themselves) may be resembled to diverse things. To a whetstone, which being blunt it selfe, makes a knife sharpe. To a painter, which beeing deformed himselfe makes a picture faire. To a signe, which being weather-beaten and hanging without it selfe, directs passengers into the inn. To a bell, which beeing deafe and hearing not it selfe, calls the people into the church to heare. To a nightingale, which beeing restless and sitting upon a thorne her selfe, brings others by her singing into a sweet sleepe. To a goldsmith, which beeing beggerly and having not one piece of plate to use himselfe, hath store for others, which

the shewes and sells in his shoppe. Lastly, to a ridiculous actor in the citie of Smyrna, which pronouncing, *Idolum*; O heaven, pointeth with his finger to the ground, which when *Polio*, the chiefest man in the place, sawe, he could abide to stay no longer, but went from the companie in a chafe, saying, This foole hath made a *solecisme* with his hand: he hath spoken false Latine with his hand. Such are all they which teach one thing; and do another: which teach well and doe ill. They are like a blant whetstone, a deformed painter, a weather-beaten signe, a deaf bell, a restless nightingale, a beggerly goldsmith, a ridiculous actor, which pronounceth the heaven, and pointeth to the earth. But He that sitteth in the heaven shall laugh all such to scorne, the Lord shall have them in derision, and hisse them off from the stage: because howsoever they have the heaven commonly at their tongues ende, yet they have the earth continually at their finger's ende. So they that speak false Latine with their hand; nay, that which is worse, they speake false divinitie with their hand. Whereas we might easily avoide all such irregularitie, and make true congruencie between the tongue and the hand, if we would make this text of Holy Scripture the rule of our whole life. For there, I assure you, we shoulde every one of us play our parts so well, that in the ende the tragedie of this woful life being once finished, we should have an applause and a *plaudite* of the whole theatre, not only of man and angels, but even of God himself, who doth always beholde us.

DR. PLAYERS (an old Divine):

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RE-CONVERSION.

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No. II.

WE have endeavoured to show that some of the followers of Christ need a change which in some respects may be called a new conversion. We may perhaps see this more clearly as we enquire into the nature of the change itself. And here a question arises—Is the conversion of a sinner instantaneous or gradual? The answer is—Both. As a change of mind it is a gradual work. The mind opens, becomes enlightened, obtains truer views of God, of religion; and this must of necessity be

more or less a work of time. We notice in those whose conversion appears sudden, that they usually admit, on being questioned, that their mind has for some time previously been yearning to the importance of religion. But the conversion of the *soul*—the part God does, and in which He is all in all—is the work of a moment. He does not forgive this gradually; a few ~~the~~ time, does not regenerate the heart by a slow process; nor take months or weeks to adopt a man into His family. He speaks, and it is done.

And thus will it be with the change through which many saved ones need to pass ere they are what God would have them be. The change of the mind, its awakening to the fact that something is wrong, that a higher Christian life is both possible and necessary—this is gradual. Some have been months, and even years in learning this lesson. But the great spiritual change, when the Lord God sanctifies the heart, and raises the soul to its true life, this may be expected to take place in a moment. The instant a sinner fully yields and takes hold on the promise of God by faith, that instant he is pardoned and received. And as soon as an earnest seeker of the higher life fully surrenders all to Christ and believes in the cleansing blood, that moment sin dies, and the soul rises into the life of God.

And conversion is a *glorious* work. Who of us that has experienced its power can ever forget it? It is the saving of a soul from death, the hiding of a multitude of sins. It is day-dawn to the spirit that has long sat in darkness and in the region and shadow of death. A change from darkness to light—from guilt to pardon—from enmity to love—from condemnation to confidence—from misery to joy unspeakable. And like this in joyfulness and power is this *re-conversion*. We knew a godly man who experienced this change. He had been consistent before, but soon he became a man of singular spirituality and power, and his testimony was that the change he had experienced far surpassed in glory the first change of his heart. And most are familiar with a remark of Bramwell's to the effect that as far as influence for God is concerned, one fully sanctified is worth a dozen converted from the world. O! for us who have doubts and fears to be raised above them all, and see the *last slavish fear* slain beneath our feet; for us who have walked in darkness to walk in the light as God is in the light: for us

who have spiritually been so weak and so untrustworthy in confessing our Master—for us to receive power through the Holy Ghost, and so become witnesses for Him—how glorious a change would this be! Glorious for ourselves, reader, for the Church, and for the world around us, who with this re-converted, thus raised to be what our loving God would have us be, saint, seignior.

The change in a man's character and position before God, which we call conversion, is evident. "A city set upon a hill cannot be hid. We often hear of the philosopher who solved his problem while bathing, and ran forth joyfully crying, 'I have found it!' and such is somewhat the feeling of one whose soul is saved. How is it possible for a man to experience a change so marvellous as this, and for his family, his shopmates, his neighbours not to find it out? Ye are the light of the world! And certainly Christ never lights His lamp to put a bushel measure over them! If the room is dark, you cannot turn on the gas, and put fire to the stream of inflammable air, without sending the quick-flying light-atoms into every part of the dwelling. And no more can the light of a converted man be kept from shining. The light will not be kept under the bushel—it must shine out!

And thus will it be with the believer raised by God's power to the higher life. The change will carry with it its own evidence. We see Peter at the Pentecost, brave, earnest and full of zeal, confronting the murderers of his Master and charging home to them their sin. Is this the same Peter? Can it be he whose faint heart, frightened at a servant-girl's question, hasted to deny all knowledge of Christ? Yes, the same; but he has been new-converted. Imagine Peter asking if he should confess the blessing! Confess it! His fellow-disciples would soon know, and those to whom he preached would know that he was a re-converted man. Yet we, in our lowness of faith, are shrinking from witness-bearing, and asking, "If God were to do this, could I confess it?" Why, it would beam forth from our countenance, and speak out in our life, if our tongue refused to own it. "With the mouth confession is made unto salvation."

I. E. PAGE.

WESLEY'S PURSUIT OF HOLINESS.

JUNE 17, 1738. I was so strongly assaulted by my old enemies, that I had scarce strength to open my lips, or even to look up for help. But after praying faintly, as I could, the temptation vanished.

Sunday, 4th, was indeed a feast day; for from the time of my rising till past one in the afternoon I was praying, reading the Scriptures, singing praise, or calling sinners to repentance. All these days I scarcely remember opening the Testament, but upon some great and precious promise (how often does the Christian find these cordials prepare him for conflict or comfort him after). **Tuesday** I had still more comfort and peace, and joy, on which I fear I began to presume; for in the evening I received a letter which threw me into great perplexity. It was asserted therein "that no doubting could consist with the least degree of true faith. That whoever at any time felt any doubt or fear, was not weak in faith, but had no faith at all. And that none had any faith till the law of the Spirit of Life has made him wholly free from the law of sin and death." Begging of God to direct me, I opened my Testament where St. Paul speaks of those whom he terms *babes in Christ*, who were not able to bear strong meat—nay, in a sense carnal, to whom nevertheless he says, "Ye are God's building. Ye are the temple of God." Surely then these men had some degree of faith, though it is plain their faith was weak. After some hours spent in the Scriptures and prayer, I was much comforted, yet I felt a kind of soreness in my heart, so that I found my wound was not fully healed. O God, save Thou me, and all that are "weak in the faith," from "doubtful disputations!"

Wednesday, 5th. I determined to go to Germany. My weak mind I could not bear to be thus sawn asunder. And I hoped that the conversing with these holy men, who were themselves living witnesses of the full power of faith, and yet able to hear with those who are weak, would be a means, under God, of so establishing my soul, that I might go on from faith to faith, and from strength to strength.

At Hernhuth, Mr. W. was at a lovefeast and met with Christian

David. On Friday and Saturday, 4th and 5th August, Mr. W. had much conversation with the most experienced of the brethren, concerning the great work which God had wrought in thus purifying them by faith, and concerning the discipline used in their Church.

Several evenings during the following week Mr. W. was with one or other of the private band.

On Wednesday and Thursday, Mr. W. talked with Christian David, and four times also enjoyed the blessing of hearing him preach. Each time he chose the very subject Mr. W. should have desired, had he spoken to him before. Thrice he described the state of those who are *weak in the faith*, who are justified, but have not yet a new, clean heart; who have received forgiveness through the blood of Christ, but who have not received the indwelling of the Holy Ghost—before they are renewed in all that righteousness which they hungered and thirsted after, before they were pure in heart from all self-will and sin, and merciful as their Father which is in heaven is merciful. In another discourse he described the state the apostles were in from our Lord's death (and indeed for some time before) till the descent of the Holy Ghost at the day of Pentecost. "They were then clean, as Christ Himself had borne them witness, *by the word which He had spoken unto them*. They then had faith, otherwise He would not have prayed for them that their *faith* might not fail, yet they had not new hearts, neither had they received *the gift of the Holy Ghost*. Here is a *mystery*. Sin is the only thing which divides men from God, and the only thing which unites the sinner to God, the only thing which moves the Lamb of God to have compassion upon them and by His blood to give them access to the Father. Labour, then, to believe with your whole heart. So shall you have redemption through the blood of Christ. So shall you be cleansed from all sin. So shall ye go on from strength to strength, being renewed day by day in righteousness and all true holiness.

Christian David related to Mr. W. the way in which he had been led into the way of peace, part of which I may give. He says, "I found the peace I had so long sought for in vain; for I was assured my sins were forgiven. *Not, indeed, all at once, but by degrees, not in one moment, nor in one hour, for I could not immediately believe that I was for*

given, because of the mistake I was then in concerning forgiveness. I saw not then that the first promise to the children of God is, '*Sin shall no more reign over you*,' but thought I was to feel it no more from the time it was forgiven. Because it still stirred in me, and it sometimes thrust sore at me that I might fall, I often feared I was not forgiven. Because, though, it did not reign, it did remain in me, and I was continually tempted, though not overcome. Neither did I see then that the being justified is widely different from having the full assurance of faith. Obtruding the terrible abuse of preaching *Christ given for us*, we began to insist more than ever on *Christ living in us*. All our exhortations and preaching turned on this. We spoke we wrote of nothing else. Our constant enquiries were, Is Christ formed in you? Have you a new heart? Is your soul renewed in the image of God? Is the whole body of sin destroyed in you? After this I was led to see Christ for us, and Christ in us ought both to be insisted on. Since then we have all chiefly trusted in Christ given for us, which if we mightly believe, Christ will surely be found in us." Mr. Wesley conversed with several of the holy among the Moravians—wrote down their several testimonies—compared them one with another—the leaders of classes and bands. He carefully studied their system and rules of membership, their intercession meetings. And on Mr. Wesley's return to England, we find he writes out a very scrutinising account of his acts of self-examination, by which it appears he had not then apprehended all the fulness of the blessing he had heard his Moravian friends speak of. He wrote to some of the most spiritually-minded he was acquainted with in England. He evidently wished to judge of testimony by testimony, and all by the believing of the Sacred Word. "Being troubled at what some said of the *kingdom of God within us*, and doubtful of my own state, I called upon God, and received this answer from His Word; '*He himself also waited for the kingdom of God.*' But should I not wait in silence and retirement, was the thought that immediately struck into my mind. I opened the Testament again on those words, '*Seest thou not how faith wrought together with his works, and by works was faith made perfect?*'"

"The devil hates offensive war most, and that whoever tries to rescue more than his own soul from his hands, will have more

enemies, and meet with greater opposition, than if they were content with *having his own life for a prey*." I avoid that bane of piety, the company of good sort of men (as they are called), lukewarm persons, that have a green concern for, but no sense of religion; these undermine incessantly all my resolutions, and quite steal from me the little fervour I have; and I never come from among these *agents* *into the world* faint, dissipated, and shorn of my strength; but I say, "God deliver me from a half-Christian; I allow he will take an exact account of every talent in diffusing holiness; all around nobly cannot deny that every follower of Christ, in his proportion, is the light of the world; but whoever is such, can no more be despised, than the sun in the midst of heaven; 'He that is despised, can do no good in the world; to be useful a man must be esteemed; to advance the glory of God, you must have a fair reputation in the world so?' But what saith the Scripture? 'Why doth God hath laughed all this heathen wisdom to scorn. It is said that twelve despised followers of a despised Master, all of whom were of no reputation; who were esteemed as the filth and the off-scouring of the world, did more good in it than all the tribes of Israel.'"

DIFFICULTIES REMOVED.

BY R. P. SMITH.

A YOUNG disciple, under words of solemn warning to Christians not to be always asking God for holiness that they would not exercise faith for, nor even hope for receive, was led to see what it was to be raised up with Christ in resurrection life; to sit in heavenly places in Christ Jesus; walking always in those "good works which God hath foreordained that we should walk in them." An anxious inquiry after the meeting as to how he should attain practically to such a privilege, led to a conversation, of which the following is the substance:—

"Do you desire to be *wholly* the Lord's? Are you willing to receive this full salvation at once, if God would give it to you?"

"I do indeed desire it above everything in this world," he replied.

He was told, "You must yield to God your own will, as well as all its evil actings. Not that your sacrifice is the procuring cause of God's blessings, but it removes the obstacles to their reception. *We are neither saved nor sanctified by what we give up, but by what we receive.*" It is an covenant of works that is set before you, but if you must not frustrate the grace of God, which can only reign in the soul through righteousness. If in anything you were regarding iniquity in your heart, God could not answer your desires for holiness. Hence, you are wholly to yield yourself to God, as one alive from the dead, and your members as instruments of righteousness. You are to regard yourself by faith as buried with Christ in baptism, wherein also ye are risen with Him, through the power of the operation of God; and this resurrection is to make you practically dead unto sin, and alive unto righteousness. Can you die to all the idols of your heart, that Christ may be formed within, reigning in resurrection-life?

"I do not know of anything that I have not fully dedicated to God," was the reply, "but I have not the victory you speak of over it."

"But there is one thing not yet given up, and unless you part with it you can never hope for this fulness of Gospel blessing."

"What is that?" he eagerly inquired.

"You have not yielded up your unbelief."

He saw this last step to be taken, and powerless of himself to take it, we bowed before God for the power of the Holy Spirit. The time of our interview was necessarily limited to about twenty minutes, but God can bring a trusting soul into the land of promise directly from Egypt as easily as after forty years of faithlessness in the wilderness. Upon his knees before God, there shone over his soul, as the dew from heaven, the God-given faith by which he realized what it was to put off the old man, corrupt according to the deceitful lusts, and to put on the new man, which after God is created in righteousness and true holiness. The flesh was withered, but the spirit lived, and with a strange, humble joy, he learned the first great lesson in the way of holiness by faith in Jesus. By faith alone will he stand in this holy place. But, thank God, he can stand by faith in the power of the resurrection of Jesus Christ.

I parted with this rejoicing disciple to keep an engagement with another dear Christian, whose history may throw one more gleam of light on this highway of holiness cast up for the Lord's redeemed ones to walk in. Converted early in life, and well settled in the doctrine of justification by faith, his early joy had been chilled by some influences at a theological seminary, so that upon entering on the pastoral office, he had found a cold, professional feeling in all his work that alarmed him. He had incurred a severe disease from labouring among the soldiers in the late Union war, which laid him by for a season, and gave him the opportunity of reviewing his past and present position before the Lord. God created in his soul deep longings for personal holiness, with a feeling of intense need for something far beyond his present life of inward failure and conscious lack of full communion with God. So deep were these convictions, that after his recovery, and even during special services in the church under his care, he declined to preach, leaving the work to others.

At length, over-persuaded by those around him, he stood to speak. In that moment, under a perfectly overwhelming sense of need, he cast himself unreservedly upon Christ, to live and act in Him; and to his great surprise and joy, he found himself preaching the Gospel with the Holy Ghost sent down from heaven, and witnessing to what God had done for his soul with a new and strange power never before known. For a long period he lived thus, carried above the world in the victory of faith. When he knelt for prayer, he knew not what he was about to pray for, but he felt conscious that what he should find himself asking should be done. It was the Spirit praying in him, according to the mind of God, and in the name and power of Jesus, for such things as God would bestow. Difficulties, however, beset him. He found men "professing sanctification," and evidently walking in the flesh; and instead of seeing that the counterfeit always pre-supposed a reality, he became perplexed. The privilege of such a walk of faith was not clearly set forth in the standards of the denomination in which he preached. His brethren told him it was a joy that could not last. Alas! instead of going only to the oracles of God for knowledge, and casting himself unreservedly upon Him for power and guidance, he looked to man; he took his eye off Christ, was frightened by the waves, and his feet sank. He

limited the Holy One of Israel; who had already gotten him so many victories, and fell from the resurrection walk of victory over the world, the flesh, and the devil. He ceased to be filled with the Spirit. Several years had passed, and although considered an earnest and a successful pastor, he was now under so painful a sense of inward failure, and of want of full communion and power with God, that he was thinking of giving up his large metropolitan charge.

On the evening preceding the prayer-meeting above described, I had accepted an invitation to call upon him. Although our first interview, he freely opened his history, as related above.

"I have for months been asking God for some one to be sent to lift me out of this condition. Can you tell me," said he, feelingly, "how I may regain the blessed experience of joy and power of service in which I once lived?"

We opened together on Romans vii., that chapter so difficult of interpretation, except to those who have had the experience to which it relates. When at last we came to Paul's fresh vision of Christ doing all that Paul had failed in—the law of the Spirit of life in Christ Jesus setting him free from the law of sin and death—we felt that God's hand was upon us. On our knees we besought God to restore to him the joy of His salvation, and the power of resurrection-life. The prayer was answered. He thanked God, through Jesus Christ, and left behind him—as we trust for ever—"the seventh of Romans," to live henceforth in the eighth, walking not after the flesh, but in the Spirit.

A striking feature of this interview was that to almost every difficulty suggested by the remaining legality of his soul, the only reply needed was, "*Answer as you would to the doubts of an awakened sinner.*" We found ourselves applying just such words as in his own mouth had been so often blessed to those inquiring the way of pardon, "Receive God's grace by faith alone"—"Without or with emotion"—"Now"—"Step out in God's promises, and find them true"—"It is no presumption to trust Christ for what He has promised." When delivered from his legal doubts, he confessed that while he had always preached immediate deliverance for sinners, he had indulged the subtle *unbelief which argued that time, and sorrow, and certain methods of feeling were needful to saints.*

These instances of the entrance on a walk in the Spirit are selected among many as the freshest in my memory. The testimony of those who, beginning thus, have walked in God's highway of holiness for nearly half a century, could be added, were it needed. *The highway was cast up for the redeemed to walk in*, though some would seem to believe that it was only to be longingly gazed at.

A Presbyterian minister has very recently told me, that while he had not accepted either the doctrine of this gift of righteousness," he must, in candour, say that he had often wondered at, and almost envied, the uniform elevation of piety, and the practical resurrection-power in which some around him, and even in his own congregation, walked—a power to which he was, alas! himself a stranger.

My brother, you believe in the resurrection of Jesus Christ. Have you not faith to realise practically your own resurrection? Have you consciously given up ALL to God? Is there no reserve, no corner of your heart retained for yourself—the old hateful self, that must be denied, not in its manifestations only, but in its centre. If you have, what hinders you from being practically risen with Christ? Give up your *unbelief* in the fullness of God's present salvation! but oh, do not turn back to the old hopeless ways of self-effort, or to a trusting in means while rejecting Christ's power.

With your sins buried in the grave whence they can have no resurrection, can you trust Christ for a present resurrection-life that knows no death? Whether you sweep the streets or ride in your carriage, you can only fulfil the purpose of God by living and walking in Christ in heaven. The believer dead with Christ should have done with the world, and had himself risen with Christ in a new life. Acceptance with God and separation from the flesh go together. The same cross which connects me with God should be found to separate me from my old self. The believer should not profess to enjoy the benefit of Christ's bearing his sins in His own body on the tree, and yet refuse to enter upon the experience of being crucified to sin, and of living unto righteousness.

I do not feel at liberty to close without adding that there are many who speak of that which we do ourselves know. We are not exhorting to a path the joy of which we are ignorant of.

According to our small measure, we are witnessing the results and power of our Lord's resurrection in the midst of lives of severe labour.

There are, in this loud and stunning tide of human care and crime,

With whom the melodies abide
Of the everlasting chime:

Who carry music in their heart,
Through crowded streets and wrangling mart;

Plying their daily tasks with busier feet,
Because their hearts the sacred melodies repeat.

It is not a mere ideal, nor a translation, but an intensely child-like and simple life lived out in the duties and relationships in which God places us. We are conscious of no controversies in our souls with God; and, like breathing, it becomes the habit of the soul to trust God for everything. The cross-currents are controlled, the current of the whole being sets towards God, and the soul can take up the word, "How shall we that are dead to sin live any longer therein?" We boast not of yesterday, nor make vows for to-morrow. The blood of Christ now cleanseth, the bread come down from heaven now sustains, and the faith once delivered to the saints now gives victory.

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WHY THE CHURCH DOES NOT PROSPER.

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WEDNESDAY, 14th, 1776.—I preached at Tiverton; and on Thursday went on to Launceston. Here I found the plain reason why the work of God had gained no ground in this circuit all the year. The preachers had given up the Methodist testimony. Either they did not speak of perfection at all (the peculiar doctrine committed to our trust), or they spoke of it only in general terms, without urging the believers to "go on unto perfection," and to expect it every moment. And wherever this is not earnestly done, the work of God does not prosper.

—*Wesley's Journal.*

IS IT POSSIBLE TO LIVE WITHOUT SIN?

BY THE EDITOR.

No. IV. THE TEACHINGS OF THE APOSTLES RECOGNISE THE DOCTRINE OF THE POSSIBILITY OF CHRISTIANS LIVING WITHOUT SIN.

IN looking at this part of our subject, the mind is naturally led to suppose that the apostles of our Lord, in the doctrines they taught, would be in perfect harmony with His teachings.

We thus suppose, because for three years they were His disciples, living in view of His example; listening to the public instructions He gave to the people, and receiving the private lessons which He gave to them. Just before His departure from earth, He promised them the Holy Spirit, who should supply His presence as a Comforter and Teacher: "But the Comforter, which is the Holy Ghost, whom the Father will send in my name, He shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you." John xiv. 26. "When He, the Spirit of Truth, is come, He will guide you into all truth." John xvii. 13. These words set forth the infallible inspiration and guidance which the apostles would have in the things which they should speak and write concerning His religion.

What we suppose would be in view of the above we find in great clearness in the apostolic teachings. Consistency is obvious between the apostles and their Lord. If there is a difference it is in the DEGREE of the truth, and not in the nature of it. Their teachings do not *fall below* their Lord's. If possible, they *exceed* just as much as the *fuller* inspiration of the Spirit would impart, and the complete entrance of the New Dispensation required. They speak what they had seen and heard, in the beautiful and perfect light of the Holy Ghost shining upon it, and in association with that finished atonement which, before the Saviour's death, had not been made!

As the mind expected to find harmony between the teachings of our Lord and His apostles, so it expects to find harmony in the teachings of the apostles themselves. This expectation is grounded upon the fact that there is only one Spirit, that He is infallible and immutable, and that He was the Agent by Whom *He* teach and all of them spoke and wrote. What the mind expects

upon this subject it actually finds in the authenticated writings of the apostles. Peter does not contradict John, nor John Peter. Paul does not oppose James, nor James Paul. Apparent difficulties may arise, but upon a just and diligent search, a reconciliation is immediately effected. Each of them wrote his epistle, or epistles, to those who had believed in Christ and become His followers. Each writes to them concerning what they *are*, or what they *should be*, and their language most emphatically teaches the possibility of Christians living without sin. Let us examine for a moment the teaching of the apostles upon this subject as they occur in their respective epistles, let us see what is the nature and stimulus of the teaching. In the sixth chapter of the Romans, St. Paul opens his mind at length upon the doctrine of a sinless life in the believer. He says that the Christian is "dead to sin," and asks for a solution of the question, how he that is dead to sin should "live any longer therein?" The "old man is crucified" with Christ; that the *body* of sin might be destroyed; that henceforth he might not serve sin. He is "dead with Christ" to sin, and as he liveth unto God no more to die on the cross, so the believer should live unto God, and no more be subject to the death of sin. He is to "reckon," consider, account himself "dead indeed unto sin," as Christ, and "alive unto God, through Jesus Christ our Lord." Sin is not to "reign in his mortal body." The very "members" of his body are to be kept free from the practice of "unrighteousness." They must be yielded up to God "as those that are alive to Him, and be employed "as instruments of righteousness unto God." Sin must not have "dominion" over him, for the simple reason that he is "under grace," which destroys sin and preserves from sin. Should he abuse the grace of God by presuming to sin, thinking that the grace will permit him to do so without a loss of his relation to God and his state in piety, he commits a ruinous mistake; for if he sin he is the servant of sin unto death, and not the servant of God; but if he sin not he is the servant of righteousness unto life, and not the servant of Satan. When he believed, he was freed from sin. All connection with it was severed, and he became a lover and worker of righteousness. And now his love of and consecration to this work should equal in its intensity, activity, and progress that which characterised

him in the work of sin. When he was a servant of sin he was freed from a holy life by the very service of sin, so now he ought—nay, he is, if a *living* believer, equally freed from the service or commission of sin. This, I think, will be found to be the apostle's teaching in this chapter.

The main part of the eighth chapter consists of a contrast drawn between the carnal and the spiritual man; the distinguishing feature of the first being, that he *lives after the flesh*, according to human nature unrenewed; and the second *lives "after the Spirit"*. The apostle uses no equivocation in his language; There is no second meaning to be given to each statement respecting the two characters. He that *runs* may read, *O, that the Christian world would apply itself to the standard, and abide by the candid judgment!* For they that are *after the flesh* do mind the things of the flesh; but they that are *after the Spirit* the things of the Spirit. For to be carnally minded is death; but to be spiritually minded is life and peace. Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. So then, they that are in the flesh cannot please God. But ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of His. Verse 5-9. Here is *positive* truth, plain theology, expressed in unmistakable language. There is no division of each character into two, three, or more classes. Each stands by himself in his course of life as far from the other as sin and holiness, heaven and hell, Christ and Belial.

The *"carnal"* man cannot but *sin*, whether he be self-righteous, amiable, virtuous, in a worldly view, or whether he stand in the lowest grade of the carnal order. He *lives* according to his tastes, habits, and circumstances. On the other hand, the spiritual man cannot but *live without sin*, whether he be regenerated, sanctified, entirely sanctified, holy, perfect, consecrated, according to the phraseology used by the Church and the Scriptures. Such a life is the inevitable result of the Spirit who dwells within him. We do not say that the life in all will be equally active, brilliant, and useful; but it will in each one correspond with the measure of the Divine Spirit possessed; just as the physical life in its manifestations agrees with the amount of vital energy inherent in the blood, &c. His life is exempt

from sin, as it is conformed to the laws which govern the Kingdom of grace, to which he belongs. For those laws are Holy, just, and good. (1 John 1:8-10). In these passages, with the context, the apostle exhibits to the Corinthians, and all Christians, their privilege to live without sin. Someone among them had sinned. The report had reached St. Paul. He writes a letter of disapproval, censure, and condemnation. He uses this very circumstance to develop the high calling of all who had, like the Corinthians, taken the badge of Christian discipleship. He tells them in plain words, that they are the temple of God, inhabited by the Spirit of God; all that defile this temple, which will God destroy. He tells them that to admit into that temple anything which was defiled, or to bring the temple into union with anything that was defiled, was to desecrate the temple. The two became one, not in purity, but in defilement. On the other hand, he who kept himself in union with the Lord, was "one spirit" with Him, and His separation from sin and possession of holiness. He then exhorts them not to abstain from sin. He reminds them again of the relation in which they stand to God, as the temple of the Holy Spirit, and reminds them that they were not their own, and therefore not at liberty to sin. They were God's, "bought with a price" into His kingdom, under His reign, as His children. He is the "only begotten Son of the Father," and the "wisdom concerning the blood" had sprinkled them so that they had lost the distinctive marks upon them. It was the seal of the covenant between God and them. It was a sacred bond between them. They were His by blood, by covenant, by virtue, by faith, by a work of grace, by which He had taken and a cloud of angels and Christian witnesses bore testimony. On this divine relationship, and, especially, the apostle sums up, "Honouring, glorify God in your body and in your spirit which are God's, as you have been bought with a price." (1 Cor. 6:19-20). In the former part of the temple chapter of the first of Corinthians, is a powerful, continuous admonition to Christians, not to sin, drawn from the sinning conduct of the Israelites in the wilderness. This admonition plainly implies within it the possibility of living without sin. Otherwise, it would be useless in the apostle to give the admonition. Where would be the propriety and judgment of him saying, "Neither let us tempto

Christ, as some of them also tempted Him," if it was a thing on our part impracticable? if we were left to the influences of necessity, and could not but tempt Him?

Heaven-born love, the associate grace of faith and hope, portrayed with such consummate skill, in her native proportions and glories (see ch. xlii.) is the spirit, beauty and power of the Saviour's religion. She is untainted by moral pollution. She does not touch or taste of that which defileth. She is the mighty force in the Christian, keeping him from sin and leading him on to perfection in Christ Jesus. Faith and hope, prophecy and knowledge, almsgiving and zeal, are an insufficient power in themselves to save the Christian. Without love, he is "nothing." This love is shed abroad in his heart by the Holy Ghost given unto him. (Rom. v. 5.) Hence, this love existing and operating in the believer's heart, evinces the possibility of his living without sin.

In the fifteenth chapter of the same epistle, St. Paul, in the midst of an argument to prove the resurrection, throws in the exhortation, "Awake to righteousness and sin not," which would have been inconsistent, if he had known that they could not live without sin. In the same chapter, at the conclusion of his resurrection discourse, he declares that, "The sting of death is sin, and the strength of sin is the law." "But thanks be to God," he exclaims, "which giveth us the victory" (over what? over sin, consequently, over death), through our Lord Jesus Christ." "Therefore," seeing such is your state of grace through Jesus Christ, "be ye steadfast, immovable," in your victory over sin, "always abounding in the work of the Lord," as a legitimate result, having no time nor ability to be engaged in the work of sin. Ye cannot serve two masters. If ye be *always* "abounding" in the work of the Lord, ye will be free from the yoke and service of sin.

2 Cor. vii. 1, is a *verse expressive* of the doctrine before us, "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." The promises referred to are those contained in the conclusion of the preceding chapter; the *promises of our relation to God as children, and His relation to us as Father.* The existence of these promises, so gracious and comprehensive, given by the "Almighty" Himself, the apostle

uses as a motive and reason for living in the regular and constant act of self-purification, and the work of "perfecting holiness in the fear of God."

2 Cor. xiii. 7, the apostle prays to God; that the Corinthians "do no evil," which, if it was not possible, the prayer was mockery to Him; of no avail for the Corinthians; and a useless service of the apostle. In the same chapter (ver. 9) he expresses his wish for their "perfection." Was the apostle's wish vain? Did he know no better than to wish for a blessing which was beyond enjoyment? In the eleventh verse he urges upon them the accomplishment of his wish; "Finally, brethren, farewell. Be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you." The possession of the state of grace implied in this verse precludes the existence and practice of sin. Perfection, good comfort, &c., are the concomitants only of a course of inner and outer life, exempt from the commission of sin. Man is Christianly perfect as he is sinless. The entrance of sin into his heart, and the commission of sin in his life, is a blot on his perfection—nay, it is the actual destruction of it! as a drop of ink on a perfectly white sheet of paper, would be the destruction of its perfect whiteness. Would the apostle have exhorted them to such a state of grace, had he believed it impossible for them not to have attained it? Our views of the apostle's personal integrity, candour and wisdom, to say nothing of his inspiration of the Holy Spirit, do not lead us to think so.

The further consideration of this source of evidence must be reserved for another paper!

THE FURTHER CONSIDERATION OF THIS SOURCE OF EVIDENCE MUST BE RESERVED FOR ANOTHER PAPER!

THE PRAISES OF FAITH.

FAITH in its Christian exercise is frequently the subject of praise and commendation in the Scriptures.

Our blessed Redeemer throughout His ministry refers to faith as a high and praiseworthy gift in those who possess and use it. In the case of the centurion who came to Him on behalf of his servant and believed, He "marvelled," and said, "Verily, I have

not found so great faith, nor, not in Israel." To the woman of Canaan, whose faith secured from Him a blessing for her daughter, He said, "O woman, great is thy faith; be it unto thee even as thou wilt." To the poor afflicted one, who tremblingly touched the hem of His garment, He said, "Daughter, be of good comfort; thy faith hath made thee whole." To another, He said, "Thy faith hath saved thee, go in peace." To Thomas, His disciple, He said, "Because thou hast seen Me thou hast believed; blessed are they that have not seen, and yet have believed." His will is going to sing out another hymn of praise.

It is worthy special notice that Jesus commended and praised faith more than He did any other gift, grace, adornment, or qualification which He observed in men. Reason, education, pretence in religion, displays of human skill, wisdom, power, chivalry, &c., never commended His praise; but faith in His word, godness, power, called forth His highest encomiums.

And then, His praises of faith may be seen implied in His denunciations of unbelief; in His warnings against doubting; in His demands for faith in them who came to Him. "An evil and adulterous generation, seeketh after a sign," rather than believe. "O fools and slow of heart to believe all that the prophets have spoken!" "He that believeth shall be saved; he that believeth not shall be damned."

The apostles in all their epistles take up the same subject. Faith occupies a prominent place in their praises and commendations. In showing what it is, what is secured by it in the Gospel, what is lost by its absence, what it has achieved in past ages (see Heb. xi.); and what it can do in its free and full exercise, they celebrate its glories and excellencies.

Reader, have you such a faith in Christ, in His promises, in His intercessions, as secures to you the blessings comprehended in them? And does your faith in its simple, humble, earnest exercises call forth His praises? Look well to thy faith, O my soul! And let thy faith look well to its object, for life and salvation!

B.

EXTRACTS FROM CHRISTIAN JOURNALS.

No. III.—HESTER, A. ROGERS.

Leeds, August 24, 1781.

“THAT dear man of God, Mr. Fletcher, came with Miss Bosanquet, now Mrs. Fletcher, to dine at Mr. Smith’s, in Park-row; and also to meet the Select Society. After dinner, I took an opportunity to beg he would explain an expression he once used to Miss Loxdale in a letter—viz., ‘That on all who are renewed in love, God bestows the gift of prophecy.’ He called for the Bible, then read and sweetly explained the second chapter of the Acts, observing, ‘to prophecy,’ in the sense He meant, was to magnify God with the *new heart* of love, and the *new tongue* of praise, as they did who on the day of Pentecost were filled with the Holy Ghost! And he insisted that believers are now called to make the same confession, seeing we may all prove the same baptismal fire. He showed that the day of Pentecost was only the opening of the dispensation of the Holy Ghost, the great promise of the Father! And that the latter day glory, which he believed was near at hand, should far exceed the first effusion of the Spirit. Therefore, seeing they then bore witness to the grace of our Lord, so should we, and like them, spread the flame of love! Then, after singing an hymn, he cried, ‘O to be filled with the Holy Ghost! I want to be filled! O my friends, let us wrestle for a more abundant outpouring of the Spirit!’ To me he said, ‘Come, my sister, will you covenant with me this day, to pray for the fulness of the Spirit? Will you be a witness for Jesus?’ I answered, with flowing tears, ‘In the strength of Jesus, I will.’ He cried, ‘Glory, glory, glory be to God! Lord, strengthen thy handmaiden to keep this covenant, even unto death.’ He then said, ‘My dear brethren and sisters, God is here! I feel Him in this place! But I would hide my face in the dust, because I have been ashamed to declare what He has done for me! For many years I have grieved His Spirit, but I am deeply humbled, and He has again restored my soul!’ Last Wednesday evening He spoke to me by these words, ‘Reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.’ I obeyed the voice of God, I now obey it, and tell you all to the praise of His love, I am freed from sin! Yes, I

rejoice to declare it, and to bear witness to the glory of His grace, that 'I am dead unto sin, and alive unto God through Jesus Christ,' who is my Lord and King! I received this blessing four or five times before; but I lost it by not observing the order of God, who hath told us, 'With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.' But the enemy offered his bait under various colours, to keep me from a public declaration of what my Lord had wrought.

"When I first received this grace, Satan bade me wait a while till I saw more of the fruits. I resolved to do so, but I soon began to doubt of the witness, which before I had felt in my heart; and was in a little time sensible I had lost both. A second time, after receiving this salvation (with shame I confess it), I was kept from being a witness for my Lord by the suggestion, 'Thou art a public character; the eyes of all are upon thee; and if, as before, by any means thou lose the blessing, it will be a dishonour to the doctrine of heart-holiness,' &c. I held my peace, and again forfeited the gift of God! At another time I was prevailed upon to hide it by reasoning, 'How few even of the children of God will receive this testimony! Many of them supposing every transgression of the Adamic law is sin, and therefore, if I profess myself to be free from sin, all these will give my profession the lie, because I am not free in their sense; I am not free from ignorance, mistakes, and various infirmities. I will therefore enjoy what God has wrought in me, but I will not say, 'I am perfect in love.' Alas! I soon found again, 'He that hideth his Lord's talent, and improveth it not, from that unprofitable servant shall be taken away even that he hath.'

"Now, my brethren, you see my folly! I have confessed it in your presence, and now I resolve, before you all, to confess my Master! I will confess Him to all the world! And I declare unto you, in the presence of God, the Holy Trinity, I am now 'dead indeed unto sin.' I do not say, 'I am crucified with Christ;' because some of our well-meaning brethren say, 'by this can only be meant a gradual dying;' but I profess unto you, 'I am dead unto sin, and alive unto God!' And remember, all this is 'through Jesus Christ our Lord.' He is my Prophet, Priest, and King! My indwelling holiness! My all in all!

I wait for the fulfilment of that prayer, 'That they all may be one, as thou, Father, art in me, and I in thee, that they also may be one in us.' And that they may be one, even as we are one.' O for that pure baptismal flame! O for the fulness of the dispensation of the Holy Ghost! Pray, pray, pray for this! This shall make us all of one heart and of one soul. Pray for gifts—for the gift of utterance, and confess your Royal Master! A man without gifts is like the king in disguise, he appears as a subject only. You are 'kings and priests unto God; put on, therefore, your robes, and wear on your garter, holiness to the Lord.' *—* *John on Pentecost* *—* I started out to meet you last night. *—* "A few days after this, I heard Mr. Fletcher preach from the same subject; which greatly encouraged and strengthened me. He invited all who felt the need of full redemption to believe now for this great salvation. He observed, 'As when you reckon with your creditor or with your host; and as, when you have paid all, you reckon yourselves free; so now, reckon with God—Jesus hath paid all, and He hath paid for thee—hath purchased thy pardon and holiness. Therefore it is now God's command, 'Reckon thyself dead indeed unto sin;' and thou art alive unto God from this hour! O begin, begin to reckon now! Fear not, believe, believe, believe!' And continue to believe every moment; so shalt thou continue free. For it is retained, as it is received, by faith alone. And whosoever thou art that perseveringly believest, it will be as a fire in thy bosom, and constrain thee to confess with thy mouth thy Lord and King Jesus! And, in spreading the sacred flame of love, thou shalt still be saved to the uttermost.'

"He also dwelt largely on those words, 'Where sin abounded, grace did much more abound.' He asked, 'How did sin abound? Had it not overspread your whole soul? Were not all your passions, tempers, propensities, and affections inordinate and evil? Did not pride, anger, self-will, and unbelief, all reign in you? And when the Spirit of God strove with you, did you not repel all his convictions, and put him far from you? Well, my brethren, 'Ye were then the servants of sin; and were free from righteousness, but now, being made free from sin, ye become servants to God;' and holiness shall overspread your whole soul; so that all your tempers and passions shall be henceforth regulated and governed by Him who now sitteth upon the throne

of your heart, making all things new ! They shall therefore all holy. And as you once resisted the Holy Spirit, so now shall have power as easily to resist all the subtle frauds or attacks of Satan. Yea, his suggestions to evil shall be like a ball thrown against a wall of brass ! It shall rebound again, and you shall know what that meaneth. The prince of this world cometh and hath nothing in me.'

"He then, with lifted hands, cried, 'Who will thus be saved? Who will believe the report? You are only in an impression called believers who reject this. Who is a believer? that believes a few things which God hath spoken? Nay one who believes all that ever proceeded out of His mouth. Here then is the word of the Lord, 'As sin is aboundeth, shall much more abound!' As no good thing was in your nature, so now no evil thing shall remain. Do you believe? Or are you a half-believer only? Come, Jesus is offered to you as a perfect Saviour; take Him, and He will make you a perfect saint! O ye half-believers, will you still plead for yourselves murderers of your Lord? Which of those will you hide a serpent in your bosom? Shall it be anger, pride, self-will, accursed unbelief? O, be no longer befooled! bring your enemies to thy Lord, and let him slay them.'

"Some days after this, being in Mr. Fletcher's company, he took me by my hand, and said, 'Glory be to God for you, sister! Still bear a noble testimony for your Lord. Do you repent your confession of his salvation?' I answered, 'Be it God, I do not.' At going away, he again took me by the hand, saying, with eyes and heart lifted up, 'Bless her, Heavenly Power!' It seemed as if an instant answer was given, a beam of glory let down! I was filled with deep humilitative love. Yea, my whole soul overflowed with unutterable sweetness."

PRESENCE OF JESUS.—In spiritual things this world is all winter long as Jesus is away.—*McCheyne.*

THE FULNESS OF JESUS.—He is the glory of glories, the crown of crowns, the heaven of heavens; He is a light in darkness, joy in sorrow, riches in poverty, life in death; it is He that can resolve all your doubts, secure you in danger, save your souls, and bring you to glory, and joy is enjoyed.—*Dyer.*

THE
GUIDE TO HOLINESS,

AND
CLASS LEADER'S MAGAZINE.

AUGUST, 1870.

GRAVECLOTHES.

JESUS cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with graveclothes, and his face bound about with a napkin. Jesus saith unto them, Loose him, and let him go." John xi. 43, 44. The Son of God did for Lazarus what no other being in heaven, earth, or hell could have done—He gave him *life*. In doing this He gave him *liberty from death*. The risen man, seeing, hearing, and standing before Jesus in the midst of the people, gave evidences of life. But as yet his life was wrapped in the symbols of death, and in a bondage which would soon have destroyed the blessing which he had just received. *The graveclothes were yet on him.* These were in harmony with death and the tomb, but not with life and society. These were no hindrance to the reign and ravages of death, but they were to the dominion and action of life. He could, and did receive life with the graveclothes on, but he could not retain life unless they were removed. Not only so, but it was seemingly decent and proper for the grave clothes to be removed. A *living* man walking the street, transacting business, going to church, moving in the social circle, eating and drinking, sleeping, and waking, working and resting.

with *graveclothes* upon him ! This sight would be distressing, if not appalling. The general voice of the public would protest against it. Either the man must doff his grave clothes and don suitable apparel, or he must be kept in seclusion, or go back to the grave for which his clothes were made, and which is the proper place for him and them.

In view of these things Jesus said unto them, "Loose him, and let him go." Lazarus could not loose himself. He had been bound up by others, and others must give him liberty. Therefore, Jesus said unto them, "Loose him." Had Lazarus bound himself he could have unloosed himself. If the bystanders could not have done this, Jesus himself would have done it; but what Lazarus could not do, although he had life, and what his friends could do, Jesus enjoins upon them. As though He had said, "I have given life, which I alone could do. Now he is evidently alive in your presence, and if you have any regard for the life which I have given him, and you wish it to be continued, take off the graveclothes from him, and give him liberty to act as a living man, and to use the means necessary for a preservation of his restored life."

The general truth taught by this incident in the narrative of the resurrection of Lazarus is *that to regain spiritual life there must be liberty*.

This truth admits of application to the Church and the individual Christian.

We shall consider its application to the latter only.

Dear reader, may we assume that to you Jesus has become the "Resurrection and the Life," that He has raised you up from the death of trespasses and sins in which He found you? His voice sounded into the deep darkness, deadness, and corruption of your unconverted state. You heard, awoke, arose, came forth, and now you are in His presence and among His people with all the satisfactory evidences to yourself, and perhaps to others, that you are spiritually quickened. But when you came into life from the sepulchre of death, did you not come *with the graveclothes*, that is, with the habits and associations of your *unrenewed* life? In other words, Are you free from *all those things* which you personally, and others in conjunction

with you, wrapped about your thoughts, affections, motives, and deeds in your state of spiritual death?

Brother, it is necessary for you to have liberty, not only from death, in order to live, but to have liberty *in* life from the *habilitments* of death in order to *retain* life, to grow in life, and to go on unto perfection. You must have free and full exercise in the various gifts, graces, duties, and privileges of life. Things which would restrain your mind in its thoughts upon holy subjects, which would hold down your affections in their ascent to objects of purity and heavenliness, which would enchain your faith in its seizure of the invisible realities of God, which would shut your eyes to the perception of the beauties of holiness, or close your ears to the voice Divine, or stop your tongue in its utterances of prayer and praise, or tie your hands from exercises of charity, or manacle your feet from moving in ways of usefulness, anything which would in any degree or way restrain the development of the life given you by Christ must be removed. Just so far as they are retained or removed, so far will your inner life be affected in its relation to the glorious fullness which lies before it in the kingdom of God.

If for a moment you consider the terms which denote the duties and exercises of the spiritual life, you will see the necessity of being loosed from your graveclothes. They are such as, seeing, hearing, speaking, handling, walking, climbing, giving, receiving, &c. Can these acts be performed by a man wrapped up in graveclothes? Can a Christian, entangled with slavish fears, perplexing doubts, blinding unbelief, depressing worldliness, distracted thoughts, idolatrous covetousness, Laodicean lukewarmness—grow in spiritual life? meet the duties and obligations of spiritual life? *Never.*

The reason why so many are sickly in this life, or stunted in its growth, or have gone back into spiritual death is, the graveclothes have only been partially removed, or not removed at all.

It is not becoming and proper, beautiful and acceptable, for Christians to be moving in the ways, companies, and engagements of life with their graveclothes upon them.

It is worthy our notice, that while Lazarus was yet at the

command of the Son of God; but he had no command to release himself from his graveclothes, for the simple reason, that he could not, having his hands and feet bound about with them. The question of this part may somewhat diverge from the simple facts of the narrative. In your case, as one to whom has been given spiritual life, there may be one or two applications of the command, "Loose him, and let him go." It may apply to *yourself*. The hindrances to your liberty may be in part one altogether such as you have under your own control, and such as your spiritual life within gives you power to cast off. As this, so &c. Then you must *loose yourself*. Habits, appetites, circumstances, self-formed under the power of sin, if yet entangling you, must be *self*-destroyed by the new power of the grace of life which is new within you. If you cannot liberate yourself *instantaneously*, as Christ released you from death, loose yourself piece by piece, or shred by shred. If the whole being cannot spring into the full liberty of life at one effort, as an eagle into the liberty of the air from some lofty eminence, loose yourself limb by limb, until every faculty is as free for life as your life is free from death. Hear the command to be free from the King Himself. Claim your right. Assert it. You have life that you may be free. The freedom you have from death is *perfect*; let your freedom in life and for life be *as perfect*. You are called to this. You are under obligation to use your life for this. Like the mighty one of old, rise in the strength of your inner life, break every band asunder, and stand forth free to do, to say, to go, to think, to look, to feel in everything which agrees with your life in its nature and end.

2. There may also be an application of the command to *others*. If the Divine life within you is kept in bondage or restraint by anything over which you have no immediate or direct control, but for which others with whom you are connected are responsible, then to them the word of the Sovereign of life is, "Loose him, and let him go." The entanglement is one, we suppose, which you had no part in forming, and which is so attached to *you* that you have no power to cast it from you. We do not venture to affirm, reader, what are the graveclothes upon you.

of this description. We leave you to ascertain by a personal inspection. But whatever they are, you should not remain satisfied under the bondage. If you have the freedom which Christ has given from death, and the freedom which you have given yourself, then you should strive for the freedom which it is in the power of others to give.

And certainly those who have the liberty from others to live themselves as the life within listeth, will need little or no persuasion on your part. The Divine command ought to be enough, combined with the precept to do unto others as they would have others do unto them.

There are, doubtless, among Christians in their mutual relations, many things which are hindrances to the external liberty of a holy life, that may be removed from each other. By considering one another, by exhorting one another to love and good works, by bearing one another's burdens, by looking every one not on his own but on the things of others; and in fine, by all means which heavenly wisdom can devise and human power can use, these graveclothes may be removed, and we may be more free to go forth into the duties, obligations, responsibilities, and privileges of the Christian life.

But, my brother, whether you have from others the full liberty which your Divine life demands, be careful that you have all the liberty which Christ can give. There is no need for you to be in bondage to anything or any being that will encroach upon the liberty of the soul. This can be free to take in all the light of truth; all the grace of Christ; all the fulness of God. This can be free to rise into all the regions of holiness and blessedness both on earth and in heaven. This can be free to live, move, and have its being in an infinity of love and beatitude. Though by others you may be enslaved, as was Peter by Herod, Paul by Nero, the martyrs by the Papists, like them you may be free to sing, to pray, to think, to love, to submit, to forgive your enemies, and to exercise yourself in all the ways which evidence the enjoyment of the freedom of God. Be heaven's free man and thine own; thou canst then afford, if needs be, to sacrifice being the free man of one whose power is as feeble as his breath, and as short-lived as his day.

ALPHA.

THE WORK OF HOLINESS IN DUBLIN, 1762.

MR. WESLEY, in his journal for the year 1762, describes a wonderful work of God in Ireland, under *John Mannors*, whom he describes as "a plain man, of middling sense, and not eloquent, but rather rude in speech: one who had never before been remarkably useful, but seemed to be raised up for this single work. And as soon as it was done, he fell into a consumption, languished awhile, and died."

Before giving details, Mr. Wesley says:—"Sept. 24. I rode to Dublin, and found the flame not only continuing, but increasing. The congregation used to be small on Saturday night; but it was as large now as formerly on Sunday."

"Monday, 26th. At five in the morning the congregation was larger than it used to be in the evening. And in these two days and a half, four persons gave thanks for a sense of God's pardoning mercy, and seven, among whom were a mother and her daughter, for being perfected in love."

"I now found that John Mannors had not at all exceeded the truth in the accounts he had sent me from time to time. In one of his first letters after I left the town, he says—'The work here is such as I never expected to see. Some are justified or sanctified almost every day. This week three or four were justified, and as many, if not more, renewed in love. The people are all on fire. Such a day as last Sunday I never saw. While I was at prayer in the society, the power of the Lord overshadowed us, and some cried out, "Lord, I can believe." The cry soon became general with strong prayers. Twice I attempted to sing, but my voice could not be heard, I then desired them to restrain themselves, and in stillness and composure to wait for the blessing, on which all but two or three, who could not refrain, came into a solemn silence. I prayed again, and the softening power of grace was felt in many hearts. Our congregations increase much, and I have no doubt but we shall see greater things than these.'"

"Four days after, he writes—"The work of God increases every day. There is hardly a day but some are justified, or sanctified, or both. On Thursday, three came and told me that the blood of Jesus Christ had cleansed them from all sin. One of them told me she had been justified seven years, and had

been five years, convinced of the necessity of sanctification. But this easy conviction availed not. A fortnight since, she was seized with so keen a conviction as gave her no rest, until God had sanctified her and witnessed it to her heart.

"Three days after, he writes thus—'God still continues His marvellous lovingkindness to us. On Sunday last, she had entered into the rest. She had been seeking it for some time. But her convictions and desires grew stronger and stronger as the hour approached. A while ago, she told men she grew worse and worse, and her inward conflicts were greater than ever. But on the Lord's-day she felt an entire change; while these words were spoken to her heart, "Thou wast all fair, my love: there is no spot in thee." She now walks in sweet peace, and rejoices evermore. Her father received the blessing a few days before her, and is exceedingly happy.

"The fire catches all that come near. An old soldier, on his return from Germany to the north of Ireland, one night fell in with these wrestling Jacobs, to his great astonishment. He was justified seventeen years ago, but afterwards fell from it for five years. As he was going to Germany, in the beginning of the war, the Lord healed him in Dublin; and in spite of all the distresses of a severe campaign, he walked in the light continually. On his return through London, he was convinced of the necessity of sanctification. And soon after he came hither, his heart was broken in pieces, while he was with a little company who met daily for prayer. One evening, as they were going away, he stopped them, and begged they would not go until the Lord had blessed him. They knelt down again, and did not cease wrestling with God until he had a witness that he was saved from all sin.

"The case of Mr. Timmins is no less remarkable. He had been a notorious sinner. He was deeply wounded two months since. Ten days ago, on a Friday, God spoke peace to his soul. The Sunday following, after a violent struggle, he sunk down as dead. He was cold as clay. After about ten minutes he came to himself, and cried, "A new heart! a new heart!" He said he felt himself in an instant entirely emptied of sin and filled with God! Brother Barry likewise had been justified but a few days before God gave him Purity of heart.

"May 15, he writes—'God still makes me a messenger of

good tidings. His work goes on. Our last night's meeting was remarkable for the presence and power of God, while several were relating what He had done. One said, "All that day in which God delivered me, I felt the blessing just at hand, but could not open my heart to receive it. I was fast shut up, until under the sermon in the evening I felt God open my heart, remove the bar of unbelief, and gave me power to receive the blessing freely." There are now three places in the city, wherein as many as have opportunity assemble day and night to pour out their souls before God for the continuance and enlargement of His work.

May 29. Since my last account, many have been sanctified and some justified. One of the former is William Moor. He was a long time struggling for the blessing. And one night he was resolved not to go to bed without it. He continued wrestling with God for two hours, when he felt a glorious change, and the Spirit of God witnessing that the work was done.

We begin now to meet with opposition from every quarter. Some say, "This is a rank enthusiasm;" others, that it is "rather a heat of mere pride;" and others, that "it is a new thing, and that they find no such thing in the Bible."

June 3. The Lord increases His work in proportion to the opposition it meets with. Between Monday morning and Tuesday night, I have had eight bills of thanksgiving for two justified, three renewed in love, and three backsliders healed.

June 15. There is no end of the mercies of God. Three days of this week are gone, in which God has justified five sinners. On Sunday, in the afternoon, I preached at three in the Barrack-square. And in a more solemn time I have not seen. The hearers were as many as my voice could reach, and all remarkably attentive. In the evening a cry ran through the society, and four were justified that night. Two of these—Alexander Tate and his wife—were but lately joined. The power of God first seized her, and constrained her to cry aloud, until she heard the still small voice. He continued calling upon God, and would not cease, before God answered him also in the joy of his heart.

June 19. We had eight this week whose sins are washed out, and two more have entered into that rest. One of them says she has enjoyed the love of God—nine years, but felt as

great a difference between that state and the state she is now in as if her soul were taken into heaven!

June 28. Last week eleven were justified, or sanctified, and this week eleven more, eight of whom received remission of sins, and three a clean heart. And a troop are waiting for the moving of the waters. Among those whom the power of God has seized lately are two eminent sinners, each of whom lived with a woman to whom he was never married. One of them already rejoices in God, the other mourns and will not be comforted. But the women are gone; they put away the accursed thing immediately.

I had much fear about the children, lest our labour should be lost upon them. But I find, we shall reap, if we faint not. Margaret Roper, about eight years old, has been thoughtful for some time. The other day, while they were at family prayer, she burst into tears and wept bitterly. They asked what was the matter. She said, "I am a great sinner, and durst not pray." They bade her go to bed. She no sooner came into the chamber than she began crying and clapping her hands, so that they heard her across the street. But God soon bound up her broken heart. Being asked how she felt herself, she said, "Ten times better. Now I can love God, and I wish you would sit up and sing with me all night." She has been happy ever since, and is as serious as one of forty.

July 3. Our joy is now quite full. The flame rises higher and higher. Since Saturday last, eight sinners more are freely justified, and two more renewed in love. Our house was once large enough, now it is scarce able to contain us. And we have not many in the society who are not either wrestling with God for His love, or rejoicing therein.

"Thus far the account of John Manners, quite unadorned, but plain and sensible."

"Upon further examination," adds Mr. Wesley, "I found three or four and forty in Dublin, who seemed to enjoy the pure love of God."

"In some respects the work of God in this place was more remarkable than even that in London. 1. It is far greater, in proportion to the time and to the number of people. That society had above 2,700 members; this not a fifth part of the number. Six months after the flame broke out there we had

about thirty witnesses of the great salvation. In Dublin, there were above forty in less than four months. 2. The work was purer. In all this time, while they were mildly and tenderly treated, there were none of them headstrong, none wiser than their teachers. . . . All were calm and sober-minded." "

Would God that in these days, the Churches might have such visitations of the Spirit and such triumphs of grace as those recorded in the above extracts! Why should they not? Is the Spirit straitened? Is not the residue of the Spirit with God? Is not God accessible in prayer? Has He not said, "I will pour water upon him that is thirsty and floods upon the dry ground." "O LORD REVIVE THY WORK."

F. W.

FLOWERS AFTER STORMS.

LAST Sabbath morning, after the terrible storm of Saturday night, we went into our garden to look for a flower. A dear one remarked, as we passed out, "You will find no flowers this morning; the storm was too heavy last night." We made no reply, but this thought was ours, *we have found rare flowers after HEAVY storms—flowers of joy have come after nights of sorrow.* "Weeping may endure for a night, but joy cometh in the morning." "Now no chastening for the present seemeth to be joyous, nevertheless *afterward*, it yieldeth the peaceable fruits of righteousness."

With these thoughts and suggestions, we went for *earth's* flowers, and almost hidden with the leaves that had blown down from neighbouring trees, we found a rare piece of "heliotrope." Oh! how beautiful it was! And with some fragrant leaves did God make it a blessing all day. After the storms we gather the flowers! Peace cometh after the strife.

"No storm but the tainted air needed it,
No storm but the sunshine succeeded it."

In spiritual things it is pre-eminently so; and we are learning to look upon trial, and disappointment, and all the dark dispensations of Providence as only the dark frame-work which is to show the picture to a greater advantage. He knows best, how sweetly comes to our mind the beautiful lines—

"All as God wills who wisely heeds
To give to each his need,
And knoweth more of all my needs
Than all my prayers have told."

And Jesus said, "Lo, I am with you always, even unto the end of the world." *THROUGH ALL IN ALL—sunny or cloudy weather and it's all right—wait awhile and you'll find the flowers.* We bless God to-day. We are learning while passing through the valley to make it a well-till'd field—these lines, written for Jesus, are read by one who feels the rod, who is to-day saying, "Is this the way?" we would say, wait a while, "behind the cloud is the sun still shining;" after the storm look for flowers, you will see them, you will find them, and unlike earth's flowers, will live for ever. White flowers of purity we've found; flowers picked by Christ's own hand and given to us. Oh! how good storms have been for us; they keep the soul humble before its Redeemer, by so much are we ready and able to help helpless ones into the arms of the all-helpful Father. The world, if full of tired people—full of sad little ones, come then, sister, let us *forget ourselves in remembering others*—let us lead them to find, after storms, flowers! CARRIE.

BRIGHTER AND BRIGHTER.

Brighter and brighter shines

The pathway of the just;

As on in duty's path,

He walks with gladsome trust.

As on with patient step,

'Mid toil and heat and pain,

He bears his daily cross,

A crown of life to gain.

He leaves the mists of night—

He leaves the land of fears,

And walks in heaven's own light,

E'en in this vale of tears!

His sun no more goes down,

But shines with brighter ray,

For lo! each onward step

Brings near the perfect day!

O blessed, blessed path—

May I be found therein,

And never from it turn

'Till I life's crown shall win—

'Till heaven's own splendour bursts

Upon my longing eyes,

And my glad spirit rests

In groves of paradise.

S. J. STONARD.

JANE COOPER.

JANE COOPER has been called "John Wesley's, pattern saint." She was born at Norfolk in 1738. Her father died when she was very young. She was the daughter of affliction from her childhood. About the age of twenty she became a general servant in a small family in London. What sweetened all her labour was, that she had frequent opportunities of hearing what she believed to be the pure Gospel. But after some months she judged it best to leave this place, much against the desire of her master. She then lived with a gentlewoman in Pall Mall, who, for a considerable time, used her more like a companion than a servant. Her mistress afterwards removed to Brentford; she remained with her till Spring, 1762, though exceedingly to the prejudice of her health, which continually changed. When she quitted Brentford, finding her strength so entirely lost, that she was no longer capable of service, she hired a lodging in London, by the advice of her friends, and designing to work plain work; but before she settled, she took a journey into Norfolk to visit her friends and relatives. Part of the time she was in the country was spent at Norwich, where she indeed "lived as an angel here below," comforting the sick and afflicted, supporting the weak, lifting up the hands that hung down, confirming the wavering, and, in every possible way, "ministering to the needs of salvation." In the midst of various outward trials her soul was now kept as a well-watered garden. She was satisfied with the favour and blessing of the Lord. She enjoyed deep communion with God, and that without any interruption. She sought for and found direction from Him for every circumstance in life. She truly proved him to be her Counsellor, who instructed her by His still small voice. She walked continually in His presence, and felt her soul always approved of Him. She used to say, "Would Jesus on this or the other occasion have acted or spoken thus." And this rule she steadily copied after, in all her life and conversation. She knew a little of what our Lord meant when He said, "The Father which dwelleth in me, he doeth the works." To His will she was entirely given up, in sickness and health, ease and pain. In the beginning of November she seemed to

have a foresight of what was coming upon her, and used frequently to sing these words:—

“When pain o’er this weak flesh prevails,
With lamb-like patience,” &c.

When she sent to Mr. Wesley to let him know she was ill, she wrote in her note:—“I suffer the will of Jesus. All He sends is sweetened by His love. I am as if I heard a voice say—

“For me my elder brethren stay,
And angels beckon me away,
And Jesus bids me come.”

THE EXPERIENCE OF JANE COOPER.

“I received peace in believing four years ago. For sometime after I felt no sin, and thought I never should any more; how far it was owing to my unfaithfulness, I cannot tell; but it was not long before I found my inward parts were very wickedness. I was amazed to feel, that notwithstanding this, I loved Him who died for me, and that I still retained my confidence in God, and had the witness in myself that I was a child of God. But withal I thought, I should always have a carnal mind, which would sometimes be at *enmity with God*.]

“In this belief I continued, till about two years ago, God brought me to hear the *whole* Gospel. Not long after, those words were continually on my mind, ‘Once have I heard, yea, twice hath God spoken, that power belongeth unto him;’ and I was deeply convinced that I had, in effect, denied His power. Even after I had tasted His love, I limited the Holy One of Israel, and from this time I begun to plead the promises of sanctification, but I still set them at a distance, supposing the accomplishment of them afar off.

“In March following, I heard a letter read from one who had entered into the rest of the people of God. It described a happiness in religion which I was a stranger to. I was much stirred up to seek after it, and was determined to wrestle with God till I prevailed. One day in prayer, that promise was applied, ‘The Lord whom ye seek shall suddenly come to His temple.’ From that time I expected Him, in every means I used, to come and destroy the works of the devil. I was *agonising with God* in family prayer, when He gave me power to venture upon Jesus, as my God ‘made unto me wisdom, and righteousness, and sanctification, and redemption.’ He spoke

into my heart, 'The Lord, even the King of Israel, is in the midst of thee; and the enemies thou hast seen this day, thou shalt see them no more for ever.' From this time I have rejoiced indeed, and yet loathed myself in my own sight. I feel no desire but to please Him, and know of nothing in me that is not subjected to Jesus; I depend upon Him every moment as my Advocate with the Father; I daily feel my coming short of what I would be, yet without any condemnation. The blood of sprinkling speaks me clean. Indeed, if I could perform the obedience I desire, I should still be ashamed before Him.

(To be continued.)

MILK AND HONEY.

BY RALPH VENNING, 1653.

(Continued from page 181.)

126. WHERE faith and love go not together, they are both wanting; they are both dead if once divided.

127. The inward peace which saints feel is not in freedom from trouble, but in freedom with God in the midst of trouble.

128. He that is alwayes angry with sin, shall never sin in his anger, or is alwayes angry without sin, though with sin.

129. He can never truly relish the sweetness of Gods mercy, who never tasted the bitterness of his own misery.

130. True religion takes most from the creature, and gives most to God.

131. Never prayer rightly made, was made and not heard, or heard and not granted.

132. Sin is its own punishment.

133. He that is born to day is not sure to live a day.

134. A proud man loves no man, and no man loves a proud man.

35. When thy hand hath done a good act, ask thine heart if it be well done.

13. That deed is ill done, wherein God is no sharer.

13? No evil action can be well done; but a good one may be ill done.

138. A fools heart is in his tongue, but a wise mans tongue is in his heart.

139. 'Tis as great a point of wisdom to hide ignorance, as to discover knowledge.

140. Though we should not serve God for a reward, yet we shall have a reward for our service.

141. They who are most full of faith, have most experience of Gods faithfulness.

142. Some can read the Word of God, who do not understand it; and some do understand it, who cannot read it.

143. It's less danger and less a sin to commit the sin we delight in, than to delight in the sin we commit; but 'tis best not to delight in, nor to commit sin.

144. He never was so good as he should be, that doth not strive to be better than he is.

145. The glory of the sun findes a resurrection; how much more then the sons of glory?

146. They who have no grace in their life, will have no peace in their death.

147. Though God suffers His people not to sin in revenging their adversaries, yet He suffers not their adversaries to sin unrevenged.

148. 'Tis not against reason to be passionate, if one be not passionate against reason.

149. The things of this life have not the promise of godliness, but godliness hath the promise of the things of this life.

150. Every one that liveth, or hath life, hath not the Son; but every one that hath the Son, liveth, and hath life.

151. Riches, honours, and pleasures cannot give one Christ; but Christ can give one riches, honours, and pleasures.

152. All the things we are able to desire, are not so desirable as is Jesus, sweet Jesus, dear lovely loving Jesus.

153. A saint is not only willing (as the carnal man is) that Christ should bear his yoke, but is also willing (which the carnal man is not) to bear Christs yoke.

154. He that contemns a small fault, commits a great one

155. A Christian should be neither a dead sea, nor a raging sea.

156. He that is little in his own eyes, will not be trabled to be little in the eyes of others.

157. What the heart doth not, is as not done in religion.
158. What we are afraid to do before men, we should be afraid to think before God.
159. As there is a vanity lies hid in the best worldly good; so there is a blessing lies hid in the worst of worldly evils.
160. Christ certainly speaks to men in that ministry; which speaketh men into Christ.
161. Many use the ordinances of God, who make no use of them; 'tis indeed good to use them; but the gain and sweetness is in making good use of them.
162. Natural men are earthly in the use of heavenly things; but spiritual men use heavenly in the use of earthly things.
163. The law of nature is contained in the Gospel; but the Gospel is not contained in the law of nature.
164. Natural men think God beholden to them for their service; but spiritual men look on themselves as beholding to God, that they may, but especially that they can serve Him.
165. Not only the frame of a natural heart, but also what the natural heart frameth, is evil continually.
166. A thankful heart for all Gods blessings, is the greatest of all blessings.
167. We should grieve for our sins, and rejoyce for our grief.
168. The depths of mans misery are not so deep as the depth of Gods mercy.
170. The soul will flye from the body; but the conscience will not flee from the soul; nor sin or grace from the conscience at the day of death.

SOUL INQUIRIES.

ANSWERED FROM THE SCRIPTURES.

I. *If any man sin against the Lord, who shall intreat for him?*—1 Samuel ii. 25.

Wherefore He also is able to save them unto the uttermost that come unto God by Him: seeing He ever liveth to make intercession for them.—Heb. vii. 25.

If any man sin, we have an Advocate with the Father, Jesus

Christ the righteous. And *He* is the propitiation for our sins; and not for ours only, but also for the sins of the whole world.—1 John ii. 1, 2.

It is *Christ* that died, yea, rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us.—Rom. viii. 34.

Thou shalt call His name *Jesus*, for He shall save His people from their sins.—Matt. i. 21.

II. *Wherewith shall I come before the Lord, and bow myself before the high God?*—Micah vi. 6.

Let us therefore come boldly unto the throne of grace, that we may obtain mercy and find grace to help in time of need.—Heb. iv. 16.

And having a High Priest over the house of God, let us draw near with a true heart in full assurance of faith, having our hearts sprinkled from an evil conscience and our bodies washed with pure water.—Heb. x. 21, 22.

The Lord is nigh unto them that are of a broken heart; and saveth such as are of a contrite spirit.—Ps. xxxiv. 18.

The sacrifices of God are a broken spirit, a broken and a contrite heart, O God, Thou wilt not despise.—Ps. li. 17.

If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. But let him ask in faith, nothing wavering.—James i. 5, 6.

Whatsoever ye shall ask the Father in my name, He will give it you.—John xvi. 23.

This is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us; and if we know that He hear us, whatsoever we ask, we know that we have the petitions that we desired of Him.—1 John v. 14, 15.

III. *What must I do to be saved?*—Acts xvi. 30.

Believe on the Lord Jesus Christ and thou shalt be saved.—Acts xvi. 31.

God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.—John iii. 16.

He that believeth on the Son hath everlasting life.—John iii. 36.

He that believeth on the Son of God hath the witness in himself; he that believeth not God hath made him a liar, because

he believeth not the record that God gave of His Son.—1 John v. 10.

As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in Him should not perish, but have eternal life.—John iii. 14, 15.

Look unto me, and be ye saved, all ye ends of the earth: for I am God, and there is none else.—Is. xlv. 22.

Behold the Lamb of God, which taketh away the sin of the world.—John i. 29.

(To be continued.)

RE-CONVERSION.

No. III.

MANY of our readers will have felt that such a change as we have been pressing on their attention is highly desirable; in their case there has probably been a long-standing dissatisfaction with present experience; but the question has been ever, *How* shall I rise to something higher and purer? By what means shall I become what I feel I ought to be? In plain words, I want a new conversion—how shall I get it? To this the answer is not difficult. How were you converted at the first? Let thought glance backward to the period when the first great change was undergone. It may be five, ten, fifteen, years ago—but what was its commencement? Undoubtedly in every case in a spiritual awakening, in what we call conviction of sin. It was the opening of the soul's eyes. Past sins were seen in their multitude and enormity as they never had been seen before. The law of God shone before the dazzled eyes of the awakened conscience in all its purity and spirituality; and eternity was revealed in all its mystery and awfulness. Then the soul felt creeping over it a sense of guiltiness, and for the first time realised its true position and peril. Then followed unrest and anxiety, with more or less of alarm, and a desire for mercy which prompted the question, "What must I do to be saved?" This work of the Spirit on the soul was the very *commencement* of the great saving change. There could be no *living faith*, there could be no repentance even, till the soul re-

lised its guiltiness and peril. And there is an awakening needed in those who would be fully the Lord's. Believers as well as sinners need conviction of sin. And usually the fervour and perseverance with which a man seeks restoration and full renewal are in proportion to the keenness and depth of his convictions of need. To be satisfied with our present state is a curse to any man, and especially if our state be one of lukewarmness and heart-backsliding; and to experience an uneasiness of soul, and a restless desire to be holier is a blessing. Let us, not, reader, be afraid to know our true state, as the Divine eye sees us; and when, with sincerity we place ourselves in God's presence, and baring our hearts before Him, ask—

"Show me as my soul can bear

The depth of inbred sin."

we have taken the first steps toward the holier life. That which in conversion follows conviction of need is repentance—a real turning round of the heart from sin to God. The awakened man is now really sorry for the wrong he has done, and would gladly know of a way of escape from his sin. His sorrow, according to his temperament, may run deep like a steady stream which flows silently within its banks, or may flow out impetuously, and spread itself like a land-flood; but however shown, the sorrow will be there, and will lead to the offering of the publican's prayer—"God be merciful to be a sinner!" or that of the penitent king—"Have mercy upon me, O Lord; according to thy lovingkindness?" And a like sorrow will pierce the heart of those who think of their backslidings, and seek a higher state. Not needlessly did Mr. Wesley publish that sermon on "The Repentance of Believers," for those whom God has pardoned are not among those "who need no repentance." Peter, after his sad fall, "was grieved" by the thrice repeated question, "Lovest thou Me?" and often in those epistles Christ sent by the beloved John to the churches, is heard the call to repent. Is lukewarmness in life nothing to grieve over? heart-backslidings and coldness toward Christ and His sacrifice nothing to be sorry for? O that God would give us to feel as Peter felt when his Master's reproving glance fell upon him, and to repent as he repented when "he went out and wept bitterly!" There must be, there will be, genuine grief on account of inwelling sin, and the believer, seeking full restoration to God's favour, and

the possession of His full salvation, will be found using language not unlike that which poured from his broken heart in the sorrow which preceded the forgiveness of his sins.

O for that tenderness of heart!

Then, last of all, *faith* in the Lord Jesus completes the change in either case. It is through faith in the great atonement that we are justified and born again; and the same faith, exercised towards the same object, brings to us the healing of our backslidings and the full salvation of our souls. As a sinner is pardoned when he believes, and not until he believes—so a believer is sanctified whenever he takes God at His word; and believes in the blood which cleanseth. "By grace are ye saved, through faith," *all the way through*. Not only are we "justified by faith," but "sanctified through faith." "To him that believeth, all things are possible."

We cannot better close these papers, than with an extract from a letter put into the writer's hand a few months ago, after a sermon on holiness.

"I obtained the blessing eight years past, and retain it to the present time, and trust I shall for ever. . . . I had the impression from a boy that Christ's religion was calculated to prepare a man momentarily to meet death, and his God, with peace and joy, which I have proved to the satisfaction of my soul. I had long been distressed with doubts and fears respecting God and my salvation. I did many things I thought would merit His favour, but alas! they were all in vain. I saw at last there must be an entire surrender to obtain the blessing, and a constant keeping the sacrifice on the altar, to retain the same. With due reverence I speak it, I enjoy a constant peace with God which passeth knowledge, a sacred awe and silent heaven of love, a momentary waiting to meet the bridegroom. I see the way to heaven as clear as the sun. If this privilege was to be obtained and retained by works I should never enjoy it, but as it is by faith, why not? Whereas it was natural for me to doubt, fear, and die, it is now habitual to believe, rejoice, and live. All praise to the glorious Trinity. 'Whatsoever toucheth the altar shall be holy.' Preach this glorious doctrine with *your every breath*, and you shall be crowned with eternal life."

O, that all our readers may experience very soon this glorious change!

"But is it possible that I
Should live and sin no more?
Lord, if on Thee I dare rely,
The faith shall bring the power!"

SANCTIFICATION A DISTINCT BLESSING.

THE doctrine of sanctification is one in which I early learned to believe, and at times in my life, from a sense of duty, have sought to experience. In October, 1862, I openly professed to be seeking it, expecting to be made perfect in this life; but when or how I know not. At the time, and often since, I am conscious of having founded Sanctification and *Sanctimoniousness*, two entirely different and distinct things, and, as I now know, incompatible with the other. I wanted the blessing and yet was afraid of it. Gradually I abandoned my effort, and lost sight of my promise, openly made in 1862. In March, 1866, I received a rich outpouring of the Holy Spirit, but was not satisfied, desiring to be made entirely holy. From this time I began again to think of the subject. To the best of my recollection I had never heard a sermon on it. I had read Wesley's discourse on Christian perfection, but it made no impression.

During the following April and May, I came to the conclusion that there was no such thing as a *specific blessing* in Sanctification; that the work was gradual, beginning in Justification, and eternal in its duration. I was supported in this belief by a venerable Methodist minister (B) with whom I had had a lengthy conversation in reference to this matter. Having reached this point, I ceased to seek for that in which I had ceased to believe, striving only to grow in grace, to become better each day, hoping thus to please God. I did not, however, lose all interest in it, but read whatever I could find on the subject.

In the North Western Convention of Young Men's Christian Association, held in Chicago, Sept. 1867, I came in contact with men who enjoyed a state of religious experience, to which I was a stranger; they worked for Christ with perfect ease, spoke to sinners, pointed them to the Saviour without constraint. Those who impressed me most did not appear to have unusual natural endowments. When speaking of Christian effort they referred always to the necessity for *perfect consecration*.

I reached home with my mind aroused to this necessity, but not so much as it ought to have been. At the International Young Men's Christian Association Convention, held at Detroit, June, 1868, *sanctification* was urged by several present as the privilege and duty of all believers, and the foundation of eminently successful Christian labour.

I became newly awakened, and my interest increased for several months, when again I relapsed into my former state of unbelief. For several months previous to February, 1869, I denied it as a special work, going so far as to express my views in the class-room; and yet, strange to say, I admitted a conscious want of something, which I did not possess. During that time I even felt an irresistible repugnance toward all who professed sanctification.

I finally refused to talk with anyone on the subject. Determined to keep my own counsel, I set to work to investigate for myself, resolved, if possible, to prove from the original that the word translated sanctification did not mean what those who made the profession claimed for it.

An hour's work revealed the uniformity of the term applied to describe the doctrine of holiness.

On Sunday afternoon, February 14, the Church observed the sacrament of the Lord's Supper, followed by general class-meeting. My soul was sorely tried while at the sacramental table, and my mind and heart filled with unholy feelings, despite my prayers and efforts to overcome them. During the experience meeting which followed, one lady professed recently to have received the blessing of sanctification; another related her experience of two years in its enjoyment; and my wife stated that she was earnestly seeking it. These in their turn, made me feel more and more miserable, till at length I could hardly resist the impulse to arise and give expression to my unbelief in

the doctrine as professed. Nothing but the Holy Spirit kept me still, and I am heartily thankful for this especial interposition.

I had a strong feeling of desolation. Was conscious that I was not pleasing God, and yet knew not what to do. I thought if I could only be alone with God. Could shut myself in with Him, and out from all the world, perhaps I might arrive at a knowledge of the truth.

I then locked myself up in my office with books and writing material recording one by one the result of my investigation with reference to the meaning of the Scriptural word sanctification. In this line facts were against me and completely defeated I abandoned the assault. I then read Wesley's sermon on Christian Perfection, with which I found myself fully agreeing; then Deacon Kimball's tract on sanctification. Finally I came to the conclusion that God alone could give unerring direction, and with considerable relief I fell upon my knees. I prayed first, that if there was such a thing as sanctification, God would let me know it, let me be fully assured of its validity; I felt that the question must be settled then and there.

Almost unconsciously I found myself praying earnestly for the blessing itself. I was convinced at last by the Spirit of truth. While struggling in prayer the Saviour's words came to my heart with force and comfort, "Whatsoever ye ask in faith believing it shall be done unto you."

Next flashed on my mind the words of John, "This is the confidence that we have in Him that if we ask anything according to His will He heareth us," and then the Spirit said, "This is the will of God, even your sanctification." Thank God I was then enabled to believe that "The blood of Jesus Christ cleanseth from all sin," and to know it for myself, I clung to the promise of God with simple faith. I had no feeling except an indescribable relief from indescribable depression, and a conscious certainty of my faith. Because of the profession of the witness to sanctification I had chiefly opposed it. I looked for no especial witness. I knew that God would provide for the future of my experience, and I felt safe in the present, clinging to His word. Daily and hourly my confidence increased, until the evidence of my sanctification, as the will of the Father by the agency of the Holy Spirit, through the merit of the blessed

Saviour, became, and still continues, stronger by far than the previous certainty of my adoption. The same in kind, but different in degree. Every hour since I experienced this change, I have been kept by the power of God through faith. I have never doubted the reality of my experience, and can never doubt. I have had temptations and trials, which, without the blessing, would have been irresistible.

The victories have been alone through Christ—triumphs of perfect faith. Thank God for His mercy! Christ is indeed "formed in me the hope of glory." I am perfect weakness, but I am prepared to do the will of the Lord, knowing that "I can do all things through Christ which strengtheneth me."

Sanctification is something more than consecration. God requires a complete surrender before He accepts us in justification, but this surrender is not justification. It is now fifteen years or more since I realised this blessing. Seven years ago, January 1, 1862, in order to reassure myself, I wrote in my journal a complete consecration vow, dedicating myself, my powers, and possessions, present and prospective *all* to God. This vow I have renewed on my knees daily since, I think, without missing a single day, excepting, perhaps, a few days of prostrated illness. I am not conscious of having deliberately withdrawn any item of my consecration. I have endeavoured, in so far as God has given me strength and opportunity, to work night and day for the advancement of His cause; but this in part or in whole was not sanctification. My own experience leads me to say, without hesitancy, that it is a blessing more marked and distinct, if possible, than justification. I am thoroughly convinced that it is the privilege and duty of all believers to attend to this state of grace; and to do it *now*.

CHRISTIAN EXPERIENCE.

WHEN I was about ten years of age my father died. My aunt, who was a Wesleyan, took me to reside with her; the good seed sown by her, and in the Wesleyan Sabbath School, to which she sent me, was not sown in vain. When I was about twelve years of age, I felt a strong desire to yield my young

heart to Jesus, and to be united with His people; I consulted my mother, who strongly objected, saying if I became a Methodist I would never have a penny in my pocket, and removed me from the care of my pious aunt; the good desires, however, were not removed out of my heart, although my lot was not again cast among the people I loved above all others. Years passed over. I settled in life, my health was delicate, my path seemed shut up; I cried unto the Lord in the days of trouble, and promised, if He would only lead me once more among the *Wesleyans*, I would give Him my whole heart. Within ten days my prayer was answered. My vows were now upon me. I went to hear "The Successful Evangelist," our late lamented friend, Mr. Overdale Smith, preach. My confusion of soul before the Lord was such, I could not look up; I thought, if I thus feel, how shall I stand before a pure and holy God in judgment. I returned home oppressed with a sense of my sinfulness. The following morning, after my husband had gone to business, I knelt before the Lord, and wrestled for deliverance, until at length, "For sorrow and sadness I joy did receive, and shared in the gladness of all that believe." But I yielded to doubts in the evening, at chapel, when the invitation was given to go forward for the prayers of God's people. While one, who afterwards became my Class-Leader, pointed me to Jesus, and showed me the way of faith, I ventured again to cast my sins on my Saviour; and, bless the Lord, it was done unto me according to my faith. The following morning I erected a family altar, the precious word of God was read, and prayer offered up with my husband and children; for about twelve months I went on my way rejoicing. I now saw that a full salvation was set before me, for which I was concerned and prayed but had not attained. For three days I seemed shut out from the light of God's countenance. I had not restrained prayer before God. I was not conscious of having committed sin, but still there seemed a cloud between my soul and God. Earnestly did I plead for its removal. It was suggested that perhaps my heavenly Father was testing my faith. I looked in faith to my blessed Saviour, who was tempted as I was. I viewed Him as my Saviour, from all indwelling sin. I believed His precious blood washed my heart "whiter than snow." O, the *utterable* joy which filled and overflowed my happy soul!

could joyfully sing, "I have washed my garments white in the blood of the Lamb!" Soon, I began to feel heart holiness, *is power*, and knew something of the meaning of these words, "Thou shalt yet receive power, after that the Holy Ghost is come upon you" (The soul of my dear husband, children, and others, were the burdens now more fully laid upon my heart before the Lord. O how I did plead that glorious promise, "I will pour out my Spirit upon *thy* seed, and my blessing upon *thy* offspring." I opened in faith. I would not rest until I received the assurance that the children of my faith and prayers should all be converted to Christ.

The Lord has answered my prayers for my dear husband, and three of my children; my aged mother, too, has been saved, and saved home to glory. It is now my joy to do my heavenly Father's will. I am poor in worldly goods, but I am the King's daughter; all glorious within. He has in His love and mercy given me favour among His people. In His house I find wells of salvation. Respecting class meetings, never does Jesus draw so near as when we are met together, recording to each other the wonders of His love. "I have been there and still would go, it's like a little heaven below." I find, when too feeble to visit the sick and look after the weak lambs in the fold, and not able to go to God's house, and too poor to give what my heart desires to send the glad tidings to the perishing heathen, the heart of prayer can reach any distance, the power of faith can move that hand which moves the world, and be felt in every heart for whom we pray. I can say, "Life or death is gain," for I am resting in the wisdom, love, and power of my adorable Saviour; whose I am, and whom I love with all my redeemed powers.

At one time it was suggested there was no need to spend so much time in my closet, nor to go so often. My kind leader brought a holy man of God to call upon me. They knew nothing of these suggestions; but the good man was led to speak of a female whose experience in her class had been so continually of a joyous nature, as to become a source of temptation to some of the members whose experience was that which arises from looking to themselves as a ground of their faith, rather than looking unto Jesus. The leader was spoken to by these tempted ones. The following week, after the good sister had given an

her rejoicing testimony, he asked her how she got into this rejoicing experience. She said, after she found Jesus, she began to go to her closet once in the day, but she did not get all her soul desired; she then went twice, still her desires were not satisfied, until she was gradually led to her closet seven times each day. She found the oftener she went to the fountain, the more her joy in the Holy Ghost abounded. I felt the power come to my heart with this account; and if my experience is of a more joyous character than some, if they will use the same means, their joy in the Holy Ghost will abound also.

May 1870.

SPIRITUAL LETTERS

EXTRACTS FROM WESTLEY'S LETTERS TO AN INQUIRING CHRISTIAN.

LETTER X.

June 27, 1760.

A DAY or two ago, I was quite surprised to find among my papers a letter of yours, which I apprehend I have not answered.

Every one, though born of God in an instant, yet sanctified in an instant, yet undoubtedly grows by slow degrees, both after the former and the latter change. But it does not follow from thence that there must be a considerable tract of time between the one and the other. A year or a month is the same with God as a thousand. If He wills, to do is present with Him; much less is there any necessity for much suffering. God can do His work by pleasure, as well as by pain. It is therefore undoubtedly our duty to pray, and look for full salvation every day, every hour, every moment, without waiting till we have either done or suffered more. Why should not this be the accepted time?

Certainly your friend will suffer loss, if he does not allow himself time every day for private prayer. Nothing will supply the want of this. Praying with others is quite another thing. Besides, it may expose us to great danger. It may turn prayer into an abomination to God. For

Guilty we speak, if subtle from within
Blows on our words the self-admiring sin!

O make the best of every hour.

J. W.

LETTER XI.

Nov. 11, 1760.

Conviction is not condemnation. You may be convicted, yet not condemned. Convicted of useless thoughts or words, and yet not condemned for them. You are condemned for nothing, if you love God, and continue to give Him your whole heart.

Certainly, spiritual temptations will pass through your spirit; else you could not feel them. I believe I understand your state better than you do yourself. Do not perplex yourself at all about what you shall call it. You are a child of God, a member of Christ, an heir of the kingdom. What you have, hold fast (whatever name is given to it), and you shall have all that God has prepared for them that love Him. Certainly you do need more faith. For ~~you are a tender, slight, pale~~ But see—

"Faith, while yet you ask, is given;

God comes down, the God and Lord,
That made both earth and heaven."

You cannot live on what he did yesterday. Therefore he comes to-day! He comes to destroy that tendency to levity, to severe judging, to anything that is not of God.

Peace be with your spirit!
yet months had of beauty ~~will and I love out to I W~~

LETTER XII.

Dec. 12, 1760.

You may blame yourself, but I will not blame you, for seeking to have your every temper, and thought, and word, and work, suitable to the will of God. But I doubt not you seek this *by* faith, not *without* it. And you seek it *in* and *through* Christ, not *without* Him. Go on. You shall have all you seek; because God is love. He is showing you the littleness of your understanding, and the foolishness of all natural wisdom. Certainly peace and joy in believing are the grand means of holiness, therefore love and value them as such.

"Why is the law of works superseded by the law of love?" Because Christ died. "Why are we not condemned for coming short even of this?" Because he lives and intercedes for us. I believe it is impossible not to come short of it, through the unavoidable littleness of our understanding. Yet the blood of the covenant is upon us, and therefore there is no condemnation.

I think the extent of the law of love is exactly marked out in the thirteenth of the Corinthians. Let faith fill your heart with love to Him and all mankind; then follow this loving faith to the best of your understanding. Meantime crying out continually—"Jesus is all in all to me."

THE TREASURY.

CHRISTIAN CONFIDENCE.

WHAT can I fear? Will it be death? But you know that Christ is my life, and that I shall gain by death. Will it be exile? But the earth and all its fulness is the Lord's. Will it be the loss of wealth? But we brought nothing into the world, and carry nothing out. Thus all the terrors of the world are contemptible in my eyes, and I smile at all its good things. Poverty I do not fear. Riches I do not sigh for. Death I do not shrink from, and life I do not desire, save only for the progress of your souls. But you know, my friends, the true cause of my fall. It is that I have not flattered the effeminacy and sensuality of certain men, nor laid gold and silver at their feet. But why need I say more? Jezebel is raising her persecution, and Elias must fly. Herodias is taking her pleasure, and John must be bound in chains. The Egyptian wife tells her lie, and Joseph must be thrust into prison. And so, if they banish me, I shall be like Elias; if they throw me into the mire, like Jeremiah; if they plunge me into the sea, like the prophet Jonah; if into the pit, like Daniel; if they stone me, it is Stephen that I shall resemble; John the forerunner, if they cut off my head; Paul, if they beat me with stripes; Isaiah, if they saw me asunder."—*Chrysostom.*

LITTLE CROSSES.

CHRIST comes to us morning by morning to present to us, for the day then opening, divers little crosses, thwartings of our own will, interferences with our plans, disappointments of our little pleasures. Do we kiss them, and take them up, and follow in His rear, like Simon the Cyrenian? Or do

we toss them from us scornfully because they are so little, and wait for some great affliction to approve our patience and our resignation to His will? Ah, how might we accommodate to the small matters of religion generally those words of the Lord respecting the children, "Take heed that ye despise not one of these little ones." Despise not little sins; they have ruined many a soul. Despise not little duties; they have been to many a saved man an excellent discipline of humility. Despise not little temptations; rightly met they have often nerved the character for some fiery trial. And despise not little crosses; for when taken up, and lovingly accepted at the Lord's hand, they have made men meet for a great crown, even the crown of righteousness and life, which the Lord hath promised to them that love Him.—*Dr. Goulbourn.*

PARTICULAR PROVIDENCE.

I HAVE travelled through all the United States, and most of the bordering countries. I have lodged many nights in the habitations of the Indians, and many more with earth for my bed and heaven for my covering, and not a few far distant from the habitations of civilised men. I have twice crossed the Atlantic Ocean, and visited England, Ireland, and France. I have crossed the Gulf of Mexico six times, and four times the Caribbean Sea and the North Pacific Ocean. I have travelled many thousands of miles by stages and railroads, and by steamboats on nearly all the rivers and lakes of the United States, and some in Europe. I have seen disasters, and been in perils by land and sea; have been upset in stages

many times, and in several instances in stages dashed to pieces, where many bones were broken. From a sinking steamer I have seen men plunge into death all around me. I have been in the avages of the most malignant cholera and yellow fever, where the triumphs of death were truly terrific. But out of every scene of danger and death I have escaped in perfect safety, without injury or loss. Surely I have been the child of Providence! It would seem that "man is immortal till his work is done."—*Bp. Soule.*

Self-Examination.

SUM up at night what thou hast done by day;
And in the morning what thou hast to do.
Dress and undress thy soul; mark the decay
And growth of it; if with thy watch, that too
Be down, then wind up both.
Since we shall be
Most surely judged, make thy accounts agree.

—*Herbert.*

Christ in Conversation.

ARCHBISHOP USHER and Dr. Preston, two eminently pious and learned men, were very intimate, and often met to converse on learning and general subjects; when it was very common with the good archbishop to say, "Come, doctor, let us say something about Christ before we part."—*Whitecross.*

Privileges of Adoption.

MANY and great are the privileges of God's adopted children, some of which are His fatherly protection from temporal and spiritual evils, and His provision of all needful things both for soul and body; His fatherly correction of them; audience and return of their prayers; and a sure title to the heavenly inheritance.—*Cruden.*

Complaining Cured.

"I never complained of my condition," says the Persian poet Sadi, "but once, when my feet were bare, and I had no money to buy shoes; but I met a man without feet, and became contented with my lot."

Denying Christ.

It is a fatal mistake to suppose that there can be no apostasy from Christ where we are not absolutely called on to deny His name or to burn incense to an idol. We deny our Lord whenever, like that Demas, we, through love of this present world, forsake the course of duty which Christ has plainly pointed out to us. We deny our Lord whenever we lend the sanction of our countenance, our praise, or even our silence, to measures or opinions which may be popular or fashionable, but which we ourselves believe to be sinful in themselves or tending to sin. We deny our Lord whenever we forsake a good man in affliction, and refuse to give countenance, encouragement, and support to those who, for God's sake and for the faithful discharge of their of their duty, are exposed to persecution and slander.—*Bp. Heber.*

Love.

Love is the greatest thing that God can give us; for Himself is love, and it is the greatest thing we can give to God, for it will also give ourselves, and carry with it all that is ours. The apostle calls it the bond of perfection, it is the old and it is the new, and it is the great commandment, and it is all the commandments; for it is the fulfilling of the law.—*Jeremy Taylor.*

Private Prayer.

THU Divine incense should perfume every room and ascend to heaven from chambers as well as churches. Any place now is fit for a Divine oratory.—*Heywood.*

NO NIGHT IN HEAVEN.

“And there shall be no night there.”—REV. XX. 5.

No night shall be in Heav'n ; no gath'ring gloom,
Shall o'er that glorious landscape ever come ;
No tears shall fall in sadness o'er those flowers,
That breathe their fragrance through celestial bow'rs.

No night shall be in Heav'n—no dreadful hour
Of mental darkness, or the tempter's pow'r ;
Across those skies no envious cloud shall roll,
To veil the glorious sunlight of the soul.

No night shall be in Heav'n. Forbid to sleep,
These eyes no more their mournful vigils keep,
Their fountains dried—their tears all wiped away,
They gaze undazzled on eternal day.

No night shall be in Heav'n ; no sorrows reign,
No secret anguish, no corporeal pain,
No shivering limbs, no burning fever there,
No soul's eclipse, no winter of despair.

No night shall be in Heav'n, but endless noon,
No fast declining sun, nor waning moon,
But there, the Lamb shall yield eternal light,
'Mid pastures green and waters ever bright.

No night shall be in Heav'n, no darken'd room,
No bed of death, or silence of the tomb ;
But breezes, ever fresh with love and truth,
Shall brace the frame with an immortal youth.

No night shall be in Heav'n ! But night is here,
The night of sorrow, death, and often fear ;
I mourn the ills that now my steps attend,
And shrink from others that may yet impend.

No night shall be in Heav'n ! Oh, had I faith
To rest in what the faithful Witness saith,
That faith would make these mournful phantoms flee,
And leave no night henceforth on earth to me.

THE
GUIDE TO HOLINESS,

AND
CLASS-LEADER'S MAGAZINE.

SEPTEMBER, 1870.

THE DIVINE ARCANA.

THERE is in everything more than the superficial—more than that which is seen by the eye or heard by the ear. And to enter into the inner and deep things which lie beneath the surface, one needs more eyesight and hearing. To become acquainted with the *arcana* of nature, of society, of character, of hearts, a man must be more than superficial in himself, in his qualifications, in his pursuits. Theory alone will not suffice. There must be *action* also. The secrets of science and philosophy, as revealed in the great body of the creation, are only unravelled *step by step* as we make its acquaintance, and enter into personal *contact*; and the more real the friendship, the more full the *revelation* of the secrets.

as thus in the social life. Isolation, distance, shyness, distrust, antipathy, bring no man into the mind and heart of others. But let acquaintance arise, mutual knowledge be obtained, confidence formed, affection created, and in the *process* these are maintained and strengthened, so will there be *revelation* of the inner feelings of the heart.

we reach farther into the secrets of existences than others; *however far they go*, there is still a mystery beyond, which *we have not unravelled*. Has the wisest philosopher fathomed

the deepest recesses of nature? Is there not something in the bosom of thy most intimate friend with which thou art not acquainted?

The peculiar few who penetrate into the arcana of things and persons often find out facts which, when made known, become subjects either hard to believe, or simply disbelieved by those who only moved on the surface, or saw or heard from a distance.

These remarks find a striking use in connection with religion. There are things and beings in religion, as in nature, which have their arcana, and which can only be ascertained by those who go beneath the surface. More qualifications are required than those which reveal the external and superficial. The name of religion is easily spoken, and the things of religion are easily heard, and the garb of religion as easily put on; but to know its inner life, and be acquainted with its Divine depths, the Spirit's light, love, power, and courage are necessary. And in proportion as these are used in personal application, so will success be realised.

And they who thus penetrate into the holiest of all, see, hear, and feel things which, when divulged to those who are only in the outer court, or not in the temple at all, excite, perhaps, either their wonder, their doubts, or their infidelity.

Let us proceed to illustrate by examples some of the principles we have been laying down. Call to mind the prophets and apostles as instances appropriate to the point in hand. Is there not a corresponding proportion between their holiness and their discernment of the things of God? Why did Samuel, Elijah, and Elisha know so much of the mind of God in reference to times, places, and persons? The answer is in their fidelity, devotedness, faith. Why did Isaiah attain farther penetration into the things of Messiah than any other prophet? Were not his lips touched with a live coal from the altar, purging away his sins? Similar questions may be asked in regard to Daniel, Ezekiel, Jeremiah, &c.

And then to make mention of Jesus. He was in the bosom of God. He saw God, and heard God, and knew the mind of God, as none before or since Him have done. The explanation is, He was the Son of God; He was the Image of God; He

was with God and was God. Thus His oneness with the Deity, in a sense that man nor angel can ever experience, gave Him of the Father a knowledge which He alone possessed.

The apostles, by the indwelling of the Spirit of Jesus, penetrated into the heart and mind of God in Christ, more even than the prophets; so that they saw and heard the things of God more clearly, more fully, more perfectly. What eye could not see, and ear hear, and heart conceive, were revealed unto them by the Spirit.

The things which the prophets, Jesus, and the apostles have revealed of what they saw, and heard, and felt, can only be understood, as they understood them, by those who approach unto the same spirituality and holiness. The bulk of men simply read the letter of the book on the surface, and do not see farther, and when they hear of the deep things which lie beneath, they become sceptical. So they will remain, until they enter into the holiest. Let them, with a true heart, in full assurance of faith, pass through the veil into the holy place, and then shall they know what up to that time has been secret to them. As they who fear God, the secret of the Lord shall be made known unto them. As friends; the Master will tell them what the *servant* knoweth not. "Henceforth I call you not servants, for the servant knoweth not what his Lord doeth, but I have called you friends; for all things that I have heard of my Father I have made known unto you." John xv. 15.

Mr. Davidson, a Scotch minister of the seventeenth century, was one of those high-priests of the Christian temple who went into the holiest and heard the secrets of the Most High. He was minister at Salt Preston, and whilst there a new church was commenced, towards which he largely contributed. Lord Newbattle, who was a man of great influence in the parish, promised to help, but afterwards withdrew his promise. Mr. Davidson said to him, "These walls that were begun to be built shall stand as a witness against you, that ere long God shall root you out, and your estate out of this parish, so that you shall not have a piece of land in the same." A short time afterwards these words were fulfilled.

On one occasion he was at dinner with Mr. Bruce, who was

then in great favour with the king. In returning thanks he made use of the following:—"Lord, Thy servant here is a great favourite at court, and had in much respect; but he shall, before long, be as much persecuted as he is now favoured, and shall go down the streets when many who now esteem him greatly will not vouchsafe him a salutation." This actually occurred.

An ungodly gentleman in his parish severely chastised a poor pious man for no reason excepting that he hated piety. As he gave him one severe stroke more so than the others, he said to him, "Take this for Mr. Davidson's sake." The poor man was obliged to keep his bed for some time after. Mr. Davidson, on the next Sabbath, at the close of his sermon, spoke of the oppression of God's people, and adduced the above as an instance, and then said, "He who hath done this, before a few days be past God shall give him such a stroke as all the monarchs in the earth cannot undo." On the "Saturday following, as this gentleman stood before his door, he was stricken dead with a thunderbolt, and had all his bones broken."

Mr. Davidson, not long before his death, met with a Mr. John Ker, a young gentleman who had lately come from France. He was dressed in a fine courtly dress, and had no thought of ever entering the ministry. Mr. Davidson "solemnly charged him to put off his scarlet cloak and his gilt sword, for you are the man who must succeed me in the ministry at this place." The gentleman was much astonished at this utterance. But the words were fulfilled, and he became his successor as minister.

Mr. Robert Blair was also a Scotch minister of great spirituality and power in the same century. He also was favoured with access into the arcana of God. On his way to Ireland, when he came near Bangor, he had an impression that the Dean of Bangor was sick unto death. He endeavoured to resist the impression, but it became more powerful. On arriving at Bangor he found that it was as he thought. He called on the Dean, "and though he had been an ill man, yet he made Mr. Blair very welcome," and spoke to him in such kindly words as made "a gentlewoman standing by say that an angel spake out of the Dean's bed to Mr. Blair, thinking that it could not proceed from such a man."

He was sent by some of his brethren to England with a petition to the king for their liberty. He arrived in London, and sought access to his majesty; but he was told, even by his own friends at court, that there was little hope of success. He resolved, however, to persevere; and going one day to Greenwich, when the court was there, "he retired into the park to pray; and after much wrestling with the Lord, he had so clear a return that he could not but be assured his way would be successful. Yet the appearance thereof being so unlikely, he, in a humble manner, begged a sign of the Lord; immediately after, the wind blowing hard, so great a calm suddenly followed, that not the least plant did move or stir." He then went back to London, and his petition was soon presented to the king, who accepted it and signed it with his own hand.

"Whilst in England, he had a discovery concerning the death of his wife, and of her lying in such a bed, and of a Christian friend by her, who was his particular acquaintance. When he came home he found his wife well, but a little after she fell sick, and died in the same bed, with that friend sitting by her, and with all other particular circumstances."

John Welsh is well known as having been an eminently holy minister in Scotland. Mr. Rutherford called him a "heavenly, prophetic, and apostolic man," and says that of each twenty-four hours, he spent eight in prayer. He became a prisoner of the Lord Jesus in Blackness, and while there he wrote a Christian lady, foretelling the judgments that were coming upon Scotland, "first by an intestine sword, and then by the sword of a stranger; and there should be a great slaughter, both of great men and mean, which many lived to see."

John Steward, of Ayr, came to visit him in his prison, and found him much troubled in spirit, and he inquired the reason, when Mr. Welsh said, "John, you should not be here; go home to Ayr, for the plague of God is broken in upon that place, and cause Hugh Kennedy to convene the people in the streets and pray together, and the Lord shall hear Hugh Kennedy and remove the stroke." This utterance astonished Steward, and he questioned its truthfulness; but on his return home he found it as the man of God had declared.

Whilst Mr. Welsh was minister in Ayr, there came two men with packs of cloth to sell in the town. They came from a neighbouring town where the plague was not supposed to exist, while it was in other towns of the country. The sentry at the bridge would not allow them to enter until the magistrate came. He could not dispute the correctness of the pass which they showed him, yet he would not permit them to enter until he had sent for Mr. Welsh. The magistrate said to him, "Sir, here are men come from such a place. We have heard of no plague there; besides, they have a pass from known men. What would you advise us to do?" Mr. Welsh replied, "Nothing for the present." He then uncovered his head in the midst of the company, and lifting up his eyes to heaven without speaking, for a few minutes, he at last said, "Bailie, cause these men to be gone; for if God be in heaven, the plague is in these packs." The men went to Cumnock, where they sold their goods, and the town became so infected, that all the inhabitants died, not one being left to bury the dead."

One night Mr. Welsh arose, as he often did, for prayer, and continued so long that his wife several times endeavoured to persuade him to return to bed; but "he stayed his time and then returned." His wife ventured, in a modest way, to expostulate with him on the impropriety of continuing so long. "Hold thy peace," he said, "it will be well with us; but I shall never preach another sermon in Ayr." Then falling asleep, before he awoke, a messenger came who was sent to take him prisoner to Edinburgh Castle.

While prisoner at Edinburgh, the Governor of the castle, who was a relation of Mr. Welsh's, had him to sup with him, on a certain occasion. Several gentlemen were present, among whom was a Popish youth. "Mr. Welsh laboured to entertain the company with edifying discourse, which all attended to save this young Papist, who, with laughter and derision, sought to silence him. After supper, the guests sitting still, this youth stood up at the lower end of the table, and whilst Mr. Welsh proceeded to gracious discourses, the youth grew to that insolency as with his finger to point at him, and to make wry

mouths at him, whereby he so grieved that holy man, that on a sudden he was forced to silence." Soon after, he spoke in the following words:—"Gentlemen, the Spirit of God is provoked against us, and I shall entreat you not to be afraid to see what God will do amongst you before you rise from the table; for he will strike some of you with death before you go hence." All were astonished, and wondered what might be the result, and while "all men feared themselves, except this insolent youth, he fell down dead among them."

Other examples of holy men from other churches and times might be given, but our space forbids. We may recur to the subject in a subsequent number.

It is not difficult to conceive how the various sceptics in religion would criticise such cases as we have given. But we write not for sceptics, but for believers in the doctrine that all things are possible to them that believe. We write for them, to show that as we walk with God in holy living and earnest prayer, He admits us into His presence, and reveals unto us the things which are secret to the world without.

There is one question which may be asked, and with this we close. Had we the piety of the men we have mentioned, bringing us as near to God, should we not know more of the mind of God than we do, and attain to fuller realisations of the Divine nature?

ALPHA.

JANE COOPER.

(Concluded from page 239.)

IN a letter to a friend she wrote, "I want to hear the most effectual way to grow in grace. How to improve by all things. How to make a good use of the dulness which often creeps upon my mind, and makes my soul stupidly inactive. I want to be all attention to God, to have every faculty of my mind fixedly waiting upon Him. But I find myself beat off by this weariness or listlessness. I often seem to stand fast in the Lord, and am steadily looking unto Him, but I suppose through unwatchfulness, often lose the deep consciousness that 'God is

here.' Yet He does not condemn me, but I abhor myself, while I see the Saviour graciously near. My heart crieth without a voice, 'Come and mould thy passive clay. Keep my attention rightly exercised every moment.' And while I call, my Jesus answers. O, did I pray without fainting, I should then be, what I wish." To another, "It is given you to suffer; and happy are you, if the Lord counts you meet to be His companion, in the garden. I love His tempted followers above all; and His peculiar care is towards such as drink of His cup. I always find a fight before a conquest. I am generally warned of approaching trials, and when I am most filled with the consolation of God I see how amiable it is to follow my Captain, who was made perfect through sufferings. I am often sensible my own folly obliges Him to put me to pain. I know He never afflicts but to make us partakers of His holiness, and never shows me a defect but in order to amend it. I am sensible my privileges are far higher than my attainments, and I want to be stirred up daily to take the kingdom which is before me by violence. Of late I have found private prayer the means which brought me nearest to God, but this He often varies as He sees best. The King of eternity makes me capable of communing with Him, and though I tread but the outmost borders of His sanctuary, He causes me to hear His voice, inviting me to come forward. He assures me He will help me to overcome, and give me to inherit all things, but at the same time shows me my works are not perfect; and that I must watch and strengthen the things that remain. I find my safety and happiness depend on my dependence on Jesus. I have been much tempted of late, but I count it all joy, for it profiteth my soul. I have gained more self-contempt, and I love an empty spirit, because there is more room for Jesus. When anything occurs which I cannot understand, I carry it to Him who is a *Merciful Counsellor*; and He wipes away the tears from my eyes, by assuring me He is all my own. I feel a constant necessity of walking with the Lord as I first received Him; and I retain peace, as it was imparted, by simple faith. Who knows the value of faith? None but they who continually exercise it to their own profit and the Redeemer's glory. Your fears of deceiving the people are only the result of strong temptation. We cannot see clearly in the time of a storm. This is not a season to examine whether we

be in the faith, neither is reason alone sufficient to determine in spiritual matters. Since I have more than ever gone through *evil report*, I have found more increase of faith and love. As we exercise faith it grows, till we can say in all circumstances, *this is the victory.*"

Upon my telling her, "I cannot choose life or death for you," she said, "I asked the Lord that if it was His will I might die first, and He told me you should survive me, and that you should close my eyes." When we perceived it was the small-pox, I said to her, "My dear, you will not be frightened if we tell you what is your distemper." She said, "I cannot be frightened at *His* will." The distemper soon was very heavy upon her; but so much the more was her faith strengthened.

Tuesday, November 18, she said to me, "I have been worshipping with you before the throne in a glorious manner—my soul was so let into God." I said, "Did the Lord give you any particular promise?" "No," replied she, "it was all—

That speechless awe that dares not move,
And all the silent heaven of love."

Wednesday, 17th, Mrs. C. said to her, "Is there anything you think me particularly deficient in?" She answered, "No, love; He will guide you by His eye, and be your only Counsellor. All around you is God and heaven. You little know how dearly Jesus loves you." To Mr. M. she said, "I thank God for your preaching. You must still preach simple faith. Man will despise you, but God will love you, and yourself must believe."

On Thursday, upon my asking, "What have you to say to me?" she said, "Nay, nothing but what you know already. God is Love." I asked, "Have you any particular promise?" She replied, "I do not seem to want any. I can live without. I shall die a lump of deformity, but shall meet you all glorious, and meantime I shall have fellowship with your spirit." When Mr. M. came again, he asked, "What she thought the most excellent way to walk in, and what were its chief hindrances?" She answered, "The greatest hindrance is generally from the natural constitution. It was mine to be reserved, to be very quiet, to suffer much and say little. Some may think one way more excellent, and some another. But the thing is to live in the will of God." For some months past, when I have been particularly devoted to this, I have felt such a guidance of His

Spirit, and the tuition which I have received from the Holy. One has so taught me of all things, that I needed not that any man should teach me, save as this anointing teacheth. When you speak upon acquaintance with Jesus, it is food to the soul. And when you speak of devotedness to God, and living to Him, it is the joy of one's heart. He asked, "Have you any conviction you shall die?" She answered, "No, only from the disorder. But I feel His will is so precious to me, it is impossible for me to choose." He said, "We will leave you in our Lord's hands." She answered, "We shall meet above; I have no doubt of it."

Friday morning she said, "I believe I shall die." She then sat up in her bed and said, "Lord, I bless thee, Thou art ever with me. All that Thou hast is mine. Thy love is greater than my unworthiness. Lord, Thou sayest to corruption, thou art. My sister! And glory be to Thee, O Jesus, Thou art my brother. Let me comprehend with all saints the length, and breadth, and depth, and height of Thy love! Bless these (some that were present), let them be every moment exercised in all things as Thou wouldst have them to be." Some hours after it seemed as if the agonies of death were just coming upon her, but her face was full of smiles of triumph, and she clapped her hands for joy. Mrs. C. said, "My dear, you are more than conqueror through the blood of the Lamb." She answered, "Yes, O yes, sweet Jesus! O death, where is thy sting?" She then lay as in a doze for some time; afterwards she strove to speak, but could not. However, she testified her love by shaking hands with all in the room. Then she took Miss M.'s hand, with Mrs. C.'s and Mrs. D.'s, and put them to her heart. The apothecary soon came in. She strove to speak to him, but had no utterance. One asked of the Lord to give her power to speak, and in a few moments she spoke distinctly. Immediately she exhorted him to believe, he said, "I hope I do." "Do you then (replied she, earnestly) find in Christ all you want? You may; and I want you to be happy now. Why will not you believe, when Christ has given all His Divinity to save you?" He started, and said, "I hope I shall." "Hope," said she, "that is not the thing; the hope of the hypocrite shall perish. Indeed, you are not a hypocrite. Yet, unless you are on the Rock, when the winds and the floods come, your building will not stand." Mr. W.

then came. She said, "Sir, I did not know that I should live to see you; but I am glad the Lord has given me this opportunity, and likewise power to speak to you. You have always preached the strictest doctrine, and I loved to follow it. Do so still, whoever is pleased or displeased." He asked, "Do you now believe you are saved from sin?" She said, "Yes, I have had no doubt of it for many months. That I ever had was because I did not abide in the faith. I now feel I have kept the faith, and perfect love *casteth out all fear*." Mr. W. said, "Loving faith is all." She answered, "Ah, sir, I never had a grain of faith but what brought love! I never had any love but by faith. As to you, the Lord promised me your latter work should exceed your former, though I do not live to see it." He said, "Perhaps the Lord will restore you." She said, "His will be done. I have been a great enthusiast (as they term it) these six months, but never lived so near the heart of Christ in my life. You, sir, desire to comfort the hearts of thousands, comfort the hearts of hundreds by following that simplicity your soul loves." To one who received the love of God under her prayers, she said, "I feel I have not followed a cunningly devised fable, for I am as happy as I can live. Do you press on, and stop not short of the mark." To Miss M. she said, "Love Christ; He loves you. I believe I shall see you at the right hand of God. But as one star differeth from another star in glory, so it shall be in the resurrection. I charge you in the presence of God, meet me at that day all glorious within. Avoid all conformity to the world. You are robbed of many of your privileges. I know I shall be found blameless. Do you labour to be found of Him in peace, without spot."

Saturday morning she prayed nearly as follows:—"I know, Lord, my life is prolonged, only to do Thy will, and though I should never eat nor drink more (she had not swallowed anything for near eight-and-twenty hours), Thy will be done. I am willing to be kept so a twelvemonth. 'Man liveth not by bread alone.' I praise Thee that there is not the shadow of *complaining in our streets*. In that sense we know not what sickness means. Indeed, Lord, neither life, nor death, nor things present, nor things to come, nor any creature shall be able to *separate us from Thy love* one moment. Bless these, that these

may be no lack to their souls. I believe, there shall not; I pray in faith.

On Sunday and Monday she was insensible at times. It then plainly appeared her heart was still in heaven. One said to her, "Jesus is your mark." She replied, "I have but one mark. I am all spiritual." Miss M. said to her, "You dwell in God." She answered, "Altogether." A person asked her, "Do you love me?" She said, "O, I love Christ! I love my Christ!" To another she said, "I shall not be long thence—Jesus is precious, indeed." To her she said to Miss M., "The Lord is very good; He keeps my soul above all." Her sufferings became extreme. One said, "You are made perfect through his sufferings." She replied, "More and more so." After lying quiet for some time, she said, "Horily! Thou art strong Lord! Then, I pausing a considerable time, she uttered her last words, "My Jesus is all in all to me; glory be to Him through time and eternity!" After this she lay still for about half-an-hour, and then expired without a sigh or groan.

HOLINESS IN MINISTERS.

ENtire holiness in a minister is of the utmost importance with respect to the success of his work. The only thing that can give success to the preaching of the Word, or indeed to any means made use of for the salvation of men, is the Holy Spirit.

There are three different kinds of effects produced by preaching. One on the outward senses. The preacher has a musical voice, his elocution charms the ear, the congregation retires delighted beyond expression. Effect is also produced by other means. The thoughts of the preacher may be bold and grand; there may be a skilful application of figures; a graceful and dignified style, and such pathos as shall raise all who hear him out of their ordinary state of mind. When these two come together—a good elocution and elevated thoughts, expressed by appropriate figures and language—the preacher must produce

effect. But if these, excellent as they are, constitute the whole of a preacher's power over his audience, it is sadly defective. People are affected in a similar way at the bar, at the senate, and at the theatre. True, they are not affected with similar truths, but the effect is essentially the same in nature, though different in its aspect. It is *natural* effect, not *moral*.

The finest piece of sculpture ever formed by the artist is as destitute of life as the most unthought imitation of nature formed by the stone axe of the barbarian; and the finest piece of pulpit composition, or the most affecting of all subjects, delivered in the most pathetic strain of natural or cultivated elocution, is of no avail in the great work of saving and renovating man without the aid of the Holy Spirit. There is often a great deal of feeling in a Christian audience, without much good being done; because the feeling is *natural* only. Sometimes the effects produced by the Spirit are designated *animal feeling*, or *mere excitement*.

The fact is, many of our calm, argumentative, intellectual preachers produce more natural excitement than some of the men who are called revivalists. The excitement, it is true, is intellectual, but it is natural notwithstanding. It is the calm, intellectual delight which is the natural result of contemplating truth, and especially revealed truth; but in many cases it is as purely natural as the wild frenzy often manifested by weak people in a revival. There is danger of enthusiasm on the one hand; and there is danger of mere intellectual religion on the other. The only preaching that meets the case of unsaved man is that which produces conviction of sin, and leads to faith in Christ, with its results—pardon, regeneration, and a holy life; and which prevents believers from feeding on the corrupted manna of past experience, by leading them to the attainment of entire holiness, all the fulness of God, and the most intimate communion and fellowship with God, as well as entire devotedness to His blessed will alone.

No preaching will produce this effect but that which is accompanied by the Holy Ghost, and the man who lives nearest to God has at right to expect more of this than any other. He is "full of the Holy Ghost," and will be the means of diffusing more of His sacred influence among others than those who only possess a small share of His presence and power in their hearts.

and of His agency in their ministrations. "The vessels of the Lord's house should be all holy, whether they be of wood, stone, gold or silver; in order to be fully fit for the Master's use they must be entirely holy.

Entire holiness sometimes has an amazing effect, even on what may be called the externals of a man's preaching. With a heart full of the love of God, many a man of ordinary intellect, of awkward delivery, of a disagreeable or untrained voice, and other natural disadvantages, has, nevertheless, uttered sublime thoughts in burning words, and illustrated them by appropriate and truly poetic imagery, and with a pathos that could not be resisted. This has been seen in Fiji; and who that has seen true religion has not witnessed it? It is *inspiration*.

To such a case the words of Job may be applied, "There is a spirit in man, and the inspiration of the Almighty giveth them understanding." He brightens the perception, elevates the imagination, rectifies the judgment, and sheds His own light of life over the whole soul, giving vigour and feeling to thought, and affection and pathos to expression. If a man has natural gifts, then the effect is so much greater. We have an example of it in Mr. Whitfield, in Howell Harris, and the Wesleys, and especially in Mr. Fletcher. Thousands of examples have been found among the Methodists of England and other lands, as well as in other sections of the universal Church in our own and every other Christian country. What a fruitful blessing for ministers to be filled with the Holy Ghost in His entire sanctifying grace, and in the bestowment of those gifts which He is always willing to bestow on His servants who are entirely devoted!

COME UP HIGHER.

BY MRS. MARY D. JAMES.

ON entering a house, where I thought of boarding, looking at the different rooms, I observed that from the front windows of those on the first and second floors, nothing could be seen but the dusty street and lofty houses on the opposite side; and from the back windows only brick-walls and fences.

I went *up higher*, and a charming scene met my eyes. A beautiful river, flowing in silvery brightness, and the verdant fields, and groves, and hills in picturesque loveliness, bordering the opposite shore, and a grand old bridge spanning the river in the distance lay before me. I thought of the

"Sweet fields beyond the swelling flood,
Arrayed in living green."

Oh! this must be my room, I said; *this view is so splendid!* It is worth climbing so high to have such a vision of beauty as this before me! And then the air is so much purer up here. I do love to breathe the sweet fresh air right straight down from heaven, and not second-handed. And the sun-light—how cheering! Up here it shines nearly all day into this south window. I love the sunlight dearly, and coming up here gives me this blessed boon also. Down below the sun must be shut out more than half the day by those high brick houses.

Let me live *up higher*, where I can look over the tops of the houses, and see Nature's beauties spread out like a lovely picture, and where the pure, refreshing air infuses vigour into my frame, and the glorious sun sheds his blessed beams unobserved. Yes, I must be up here—I believe in the "**HIGHER LIFE**."

Then came before my spiritual eyes bright visions of the Christian's glorious privilege and "high calling which is of God in Christ Jesus." The soul-enrapturing view which is gained only from the elevation in Christian experience, called by Bunyan, "the Land of Beulah," where the sun is ever shining, the birds are ever singing, and balmy breezes come to the soul, laden with odours from the celestial country, where all the air is love. In the fullness of my joy, I exclaimed—

"The goodly land, from Pisgah's top,
I now exult to see!
My hope is full; Oh! glorious hope
Of immortality."

Who can tell the bliss of those who live in the Land of Beulah—so near the heavenly city, that its beatific scenes are ever in view, and its hallowed spirit is infused into the soul!

Christian brother, sister, *where are you living?* Up in the higher regions, or down so near the earth that you have almost lost sight of heaven? Are you saying—

"Look how we grovel here below,
Fond of these earthly toys;
Our souls how heavily they go,
To reach eternal joys."

Oh, come up higher! Do come up higher! Stay not
down there among the dull scenes, where the great walls of
and the high houses of pride; and the fences of worldly int
obstruct your view of the sublime scenes of the heavenly
and shut out the pure, sweet air of love, and the radiant
of the Sun of Righteousness from your poor drooping souls
you are pining and dying for want of the blessings and joy
the higher life.

How much you are losing! Who can compute the loss
how much you are losing every day and every hour by remain
down there on that impure atmosphere, amid the dust and
of worldliness and the gloom of earth's shadows. O, come
higher!

WISHES

BY PRISCILLA OWENS

I would not have my heart a tomb
Of withered hopes, of faded pleasures,
Where memory sits amid the gloom,
And sadly weeps her buried treasure;

But I would keep it as a shrine,
Where memories sweet by death untriven,
And joyful hopes, should upward twine,
And wreath the open doors of heaven.

I would not have my heart a scroll
For worldly lore, mere earthly learning,
The pictured years on history's roll,
The stars of science faintly burning;

But it should be a tablet, deep
Engraven with One Name abiding,
That through eternal years should keep
The promise, on to glory guiding.

I would not have my heart a reed,
Swayed by each careless breeze to sighing,
Each wandering zephyr's voice to heed,
In notes of joy or grief replying;

But it would be a lute, whose chords,
However bleak the skies of sadness,
Should echo back the Master's words,
And thrill beneath His touch to gladness.

I would not have my heart a home
For idle dreams, for restless fancies,
Where fame might rear a gilded dome,
And pride look forth with scornful glances;

But it should be a holy fane,
Where One who fills the heavens splendid,
Should make His throne, and keep His reign,
By spotless peace and love attended.

THE WAY TO CHRISTIAN PERFECTION.

BY THE REV. JOHN FLETCHER.

SHOULD you ask, "Which is the way to Christian perfection? Shall we go to it by internal stillness, agreeably to this direction of Moses and David? 'The Lord will fight for you, and ye shall hold your peace.' Stand still, and see the salvation of God. 'Be still, and know that I am God.' 'Stand in awe, and sin not: commune with your own heart upon your bed, and be still.' Or shall we press after it by an internal wrestling, according to these commands of Christ? 'Strive to enter in at the strait gate.' 'The kingdom of heaven suffereth violence, and the violent taketh it by force,' &c."

According to the evangelical balance of the doctrine of free grace and free will, I answer, that the way to perfection is by the due combination of preventing, assisting free grace, and of submissive, assisting free will. Antinomian stillness, therefore, which says that free grace must do all, is not the way; pharisaic activity, which will do much, if not all, is not the way; join these two partial systems, allowing free grace the lead and high pre-eminence which it so justly claims, and you have the balance of the two Gospel axioms: you do justice to the doctrines of mercy and justice, of free grace and free will, of divine faithfulness, in keeping the covenant of grace, and of human faithfulness, in laying hold on that covenant, and keeping within its bounds; in short, you have the Scripture method of waiting upon God, which Mr. Wesley describes thus:—

"Restless, resign'd, for God I wait;
For God my vehement soul stands still."

To understand these lines, consider that faith, like the Virgin Mary, is alternately a receiver and a bestower: first, it passively receives the impregnation of Divine grace, saying, "Behold the handmaid of the Lord: let it be done to me according to Thy word," and then it actively brings forth its heavenly fruit with earnest labour. "God worketh in you to will and to do," says St. Paul. Here he describes the passive office of faith, which submits to, and acquiesces in, every divine dispensation and operation. "Therefore work out your own salvation with fear and trembling," and, of consequence, with haste, diligence,

ardour, and faithfulness. Here the apostle describes the active office of that mother-grace which carefully lays out the talent she has already received. Would ye then wait aright for Christian perfection? Impartially admit the two Gospel axioms, and faithfully reduce them to practice. 'In order to do this, let them meet in your hearts, as the two legs of a pair of compasses meet in the rivet which makes them one compound instrument. Let your faith in the doctrine of free grace and Christ's righteousness fix your mind upon God, as you fix one of the legs of your compasses immovably in the centre of the circle which you are about to draw; so shall you stand still according to the first texts produced in the question. And then let your faith in the doctrine of free will and evangelical obedience make you steadily run the circle of duty around that firm centre; so shall you imitate the other leg of the compasses, which evenly moves around the centre, and traces the circumference of a perfect circle. By this activity, subordinate to grace, you will "take the kingdom of heaven by force." When your heart quietly rests in God by faith, as it steadily acts the part of a passive receiver, it resembles the leg of the compasses which rests in the centre of the circle; and then the poet's expressions, "restless, resigned," describe its fixedness in God. But when your heart swiftly moves towards God by faith, as it acts the part of a diligent worker; when your ardent soul follows after God, as a thirsty deer does after the water-brooks, it may be compared to the leg of the compasses which traces the circumference of the circle; and then these words of the poet, "restless" and "vehement," properly belong to it. To go on steadily to perfection you must; therefore, endeavour steadily to believe, according to the doctrine of the first Gospel axiom; and, as there is opportunity, diligently to work, according to the doctrine of the second. And the moment your faith is steadily fixed in God as in your centre, and your obedience swiftly moves in the circle of duty from the rest and power which you find in that centre you have attained, you are made perfect in the faith which works by love. Your humble faith saves you from pharisaism, your obedient love from antinomianism; and *both, in due subordination to Christ, constitute you a just man made perfect according to your dispensation.*

IS IT POSSIBLE TO LIVE WITHOUT SIN?

BY THE EDITOR.

WE resume our argument from *the teachings of the apostle*. Gal. v. 16-18: "This I say, then, walk in the Spirit and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh; and these are contrary, the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law." The first thought in these verses is the inculcation of the Christian privilege, "Walk in the Spirit." The second is, that the enjoyment of this privilege implies the non-fulfilment of the "lust of the flesh." The flesh is restrained and kept in subjection by the Spirit. This teaching beautifully harmonizes with the apostle's doctrine in the eighth of Romans, already considered. The seventeenth verse is generally adduced as teaching the *impossibility* of Christians to live without sin. It is obvious from the context, as well as the passage itself, that the apostle taught no such doctrine. Such teaching would have contradicted the doctrine of the previous verse, as well as his general teachings in other epistles. The passage is evidently a general statement respecting the antagonistic operations of the two powers—the Spirit of God, and the fallen nature of man—that, where these two powers are conflicting, there cannot be full obedience to the high calling of the Gospel of Christ; that, so long as there is indecision in resolute and entire walking in the Spirit, we cannot do the things that we would. We might hate sin, resolve against, and pray to be delivered from it, but so long as we hesitate to "walk in the Spirit," we must always expect to be subject to bondage. So far, then, from the apostle teaching an opposite doctrine, he declares the very truth—the possibility of rising above the "lust of the flesh," and that state of imbecility in which one cannot do the things that he would. This is done by walking in the Spirit. The 17th verse is the motive power which the apostle uses to lead to the privilege of the 16th.

In verses 22 and 23, the apostle enumerates the fruit of the Spirit, all of which should be borne by those who walk in the Spirit, or in whom the Spirit dwells. These fruit are the very opposite of sin, and where they are developed in the life

there cannot be the existence of sin. The very presence of the virtues specified implies necessarily the absence of the contrary vices. The works of the flesh are condemned and punished by the law, and exclude from heaven; but the fruit of the Spirit qualify for inheritance among the glorified, and against such there is no law. *21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

(Again he says, in the 24th verse) "They that are Christ's have crucified the flesh with the affections and lusts." (What can be plainer and more emphatic than this? "They that are Christ's" are Christians. The apostle predicates of them, that they "have crucified the flesh"—human nature fallen, the very flesh; which, uncrucified, is the source of, "adultery, fornication, uncleanness," &c. "The flesh" is crucified." Crucifixion implies death. This is synonymous with what the apostle teaches in the sixth of the Romans; and in other places. Death denotes the absence of life; the absence of life precludes all power of action. Consequently, "the works of the flesh" must cease to be practised. They are not practised by the man who has crucified the flesh, any more than a dead man performs the various functions of the human body. Next the phrase, "have crucified the flesh," should be considered very general, and hold forth any source of reply to the above remarks, it is noticed particularly, "with the affections and lusts." The work, then, is complete. Sin no longer reigns or lives within him. He is dead to sin while he liveth. He is alive to God through our Lord Jesus Christ. He crucifies the flesh with the affections and lusts, thus dying unto sin; but God sends forth the Spirit of His Son into his heart, creating him anew, and breathing into him the breath of spiritual life, by which he walks in the Spirit, and not in the lusts of the flesh. *noted et hoc to 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100.*

Eph. i. 3, 4, "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings, in heavenly places, in Christ. According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love." The language, "all spiritual blessings, holy and without blame before Him in love," can mean nothing less than exemption from all sin. No controversy can be needed on this passage. It speaks its own sentiment intelligibly and satisfactorily. This state of grace is said to exist in those who, like the Ephesians, have been

converted to the Christian faith, through the unchangeable economy of mercy contrived and established before the foundation of the world. This state of grace is derived from Christ Jesus. "In Him" the choice took place. In Christ, "all the spiritual blessings were bestowed." Hence it is the *Christian*, and not the Jew, not the unbeliever, who is called to this high and honourable distinction—the Christian that is "in Him," not the mere nominal, sentimental, speculative, and philosophizing Moralist.)

Eph. iii. 17-19. "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend, with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge; that ye might be filled with all the fulness of God. What can this comprehension of all the dimensions of the temple of grace mean—the taking into the grasp of the soul the four points, with all the degrees between, of the precious love of the Saviour, that the same time constituting a part of this temple, and participating in the love—rooted and grounded—but the separation of the Christian from the love and practice of sin? Does not the indwelling of God—the fulness of God—all the fulness of God, in the Christian, imply the destruction of all sin from his heart and life? Can there be room for sin, when "all the fulness of God" occupies the "heart, mind, soul, and strength?" Were it impossible to attain the experience here implied, can it be supposed that the apostle would pray for it? If it was possible for the Ephesians to be filled with all the fulness of God, it is equally so for all Christians now. There is no change in the capability of the Christian to receive it, and there is no change in the willingness and ability of God to bestow it.

Eph. iv. 17-32. This reference is too long to quote here. We would ask the reader to consult it for himself. We remark, however, that the apostle delineates the life which Christians should follow with each other, and before the world. The sins which are too common among the members of the Church, and which some think they cannot live without committing, he specifies, and calls upon them to avoid, forsake, and never more to commit. He awakes them to their privilege, and urges them on to the possession of it. In doing this, is he as one that beateth the air? Does he urge them after the things of which he had only

dreamed, or which floated in the imagination of his disturbed mind? Does he place before them a Paul-made or a God-made object? Judge ye.

In connection with the last reference may be mentioned the first eleven verses of the fifth chapter, and the whole of the sixth chapter. In all, the apostle has before him the same object—to bring Christians into their exalted privilege in grace—to *sin not*.

Phil. i. 9-11: "And this I pray, that your love may abound yet more and more in knowledge, and in all judgment. That ye may approve things that are excellent; that ye may be sincere and without offence till the day of Christ; being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God."

Christian sincerity and innocence do not accord with the commission and existence of sin. He who commits sin is of the devil. Sin is the transgression of the law. Transgression implies guilt. If, therefore, a Christian commit sin, he unchristianizes himself, and if he retain the name, and yet commit the sin, he is neither "sincere" nor "without offence." But he might live in this state, for the apostle prays for it, and what he prays for is promised by God, or he would not have presumed to pray for it.

"Being filled with the fruits of righteousness." The term "righteousness" may denote the blessing of justification—the righteousness imputed, and also the obedience of the justified—the righteousness practised. Both senses are in contrast to the commission of sin in the life, and the existence of sin in the heart. Righteousness, therefore, being the blessing possessed by the Christian, he is freed from the two opposite existences. The fruits of righteousness are manifest unto the Church and world, as the benefits resulting from the grace of Christ within him. With these fruits he himself must be "filled." Yet the fruits borne by this righteousness, and with which he is to be filled, are—the approbation of God—the approbation of his conscience—a new nature—the indwelling Spirit, and a fellowship with Christ. There are also peace, joy, hope, access to God, zeal, love, &c. These fruits combined, clustering together, rich, beautiful, like the grapes of Eschol, filling the Christian, exclude all the works of the flesh, fruits of

unrighteousness. A room filled with light excludes all darkness. A vessel filled with pure water can have no mixture of any impure liquid within it. A basket filled with the fruits of the vine cannot receive the produce of the crab-tree. No more can the believer who is filled with the fruits of righteousness be a partaker of the works of the flesh.

Phil. iv. 9 :—"Those things which ye have both learned, and received, and heard, and seen in me, do : and the God of peace shall be with you." Did the apostle teach the Philippian that they might live without committing sin ? or, in other words, that they might be sincere and without offence until the day of Christ, being filled with the fruits of righteousness ? Then must it have been possible for them to have practised the truth which they had "heard," or he was verily a hard and unreasonable teacher, in requiring them to "*do*" that which was impracticable. He exhorted them to "*rejoice in the Lord always*," which to "*do*," implies the non-commission of sin, for sin produces sorrow and sadness. He taught them to practise whatsoever things were true, whatsoever things were honest, whatsoever things were just, whatsoever things were pure, whatsoever things were lovely, whatsoever things were of good report. Surely the practice of these things cannot be compatible with the commission of sin, and so *vice versa*. He would have them *do* these things, the possibility of which he must have recognised, or stand before the world either as an ignorant or an inconsistent teacher of righteousness.

Col. i. 9-12 : "For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of His will in all wisdom and spiritual understanding ; that ye might walk worthy of the Lord, unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God ; strengthened with all might, according to His glorious power, unto all patience and long-suffering with joyfulness ; giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of the saints in light." The phraseology and spirit of this prayer can be expounded only upon the same principles as those previously considered. The blessings supplicated are substantially identical with those which he asked for the Ephesians and the Philippian : "*That ye might be FILLED with the knowledge of His will*," &c.

Col. i. 21, 22: "And you that were some time alienated, and enemies in your mind by wicked works, yet now hath He reconciled, in the body of His flesh, through death, to present you holy, and unblameable, and unreprouable in His sight." Can one who commits sin be "holy, unblameable, and unreprouable?" There can be no reconciliation between the two. To be holy, &c., is to be free from all things which transgress, pollute, or offend. Where sin is, there is unholiness, blameableness, and reproveableness in the sight of Him before whom we are to be presented.

Colossians, third chapter, and part of the fourth, contain teachings parallel with those contained in the third of the Epistles. The apostle inculcates the various duties of those who "be risen with Christ," and whose life is "hid with Christ in God." This state of grace implies the non-committal of sin in the subject of it, and will, if it have its legitimate influence, lead to the performance of the duties which he specifies. The connection of the sinless life with the sinless heart he unfolds, and the obligation to Christian practice he powerfully enforces.

Col. iii. 12: "If ye be in Christ, ye shall put on, as ye have put on, the new man, which is renewed in knowledge, after the image of His will: that ye may stand perfect and complete in all the will of God." The value of this text for the purpose on hand will depend upon the meaning of the "will of God." In reference to this the same apostle says, in another epistle; "This is the will of God; even your sanctification." Besides this, the different passages already quoted are expressive of His will. It is, unquestionably, the will of God that the Christian should believe every doctrine, practise every duty, and observe every precept which He has placed before him for this end. It is His will that the Christian partake of all the blessings procured for him by the death of His Son, and promised in the word of His grace. If this be admitted as a general explanation of the "will of God," and as it is not justly scriptural, then to be perfect and complete in this will must include the non-existence and the non-practice of any sin whatsoever. And then, lest it should be imagined that this perfection and completion can only take place in death, or a future life, it is expressly worded "that ye may stand perfect and complete in all the will of God." They were, at the time, existing in grace, and the prayer was that

they might stand, remain, abide, be immovable in that perfection and completion in His will. And then again, lest it might be thought that this perfection, and completion, and standing, related to only a *degree* of the will of God, the language is, "ALL the will of God," thus leaving the question without dispute, as to whether it is possible for a Christian to live without committing sin, or even doing aught that is not of God's will.

AN EMBLEM OF PRAYER.

A HAND stretched towards Christ is the emblem of prayer. As *faith* is the great *principle* of spiritual life, so is prayer its great *exercise*. Though prayer is a simple thing, and it is perfectly easy to grasp the idea of going to God for what we want, and telling out before Him the desires of our heart, all experience teaches that prayer—at all events, stated and continuous prayer—is very difficult to practise. (Those who are not much in the habit of collecting their thoughts) and are brought for the first time to see the necessity of real earnest prayer proceeding from the heart's core, find that the distractions which beset every attempt so to pray are legion; the mind is always flying off at a tangent to the concerns or amusement of this life; it seems to be the sport of every trifling impulse; teased and rebuffed, it finds its half-hour of devotion turned into a half-hour of bitter mortification. And even the best Christians; and those who have made some progress in the discipline of the mind, ever and anon find their prayers a grievous disappointment; they had hoped to find a comfort and a sedative in prayer, looked that it might lift them a little out of the atmosphere of this world; but they are crossed, and checked, and thwarted at every turn, being made in this way practically to feel their dependence upon God for the spirit of grace and supplication. In this condition of mind it is natural to turn away from the footstool in disgust, and postpone devotion to a more convenient season. We are apt to say peevishly, "I cannot pray just now; I will put it off till circumstances are more favourable, till the mind is less anxious and less volatile, till the animal spirit flows more readily." Ah! this is not the true policy. The true policy is to persist, in spite of the annoyances and the rebuffs. The true

policy in spiritual things *always* is to endeavour, and to go on endeavouring, after that which we feel quite unequal to do. The motto of this policy is, "Stretch forth thy hand;" if the needful help does not seem to come immediately, it will come as soon as God sees that your faith and patience are sufficiently approved. Where you cannot pray as you wish, pray at all events as you can; do not allow yourself to be teased away from your post of duty; make a more vigorous endeavour. Great was the reward which people of old carried away, who, like the Syrophenician woman, or the bearer of the paralytic patient, hung on the Lord in spite of discouragement, and would take no denial. Remember that no principle is shown by praying when the course of prayer runs smooth, when the mind is in order and composed, and the exercise acts as a sedative to the soul. To glide into harbour in a smooth sea, and with wind and tide both, is no trial of a vessel at all. But to persist in making for the harbour with an adverse wind and tide, courageously to tack and tack again in hope of making a little headway, and coming a little nearer to the mark, and so to wait on, striving against all odds till wind and tide come round—this tries both the ribs of the ship and the patience of the mariners. And God must surely find that prayer most acceptable in which He sees the greatest trial of principle.

DR. GOULBURN.

THE INDWELLING SPIRIT.

THE Holy Spirit dwells in Christ's people, not in mere gifts, but by a personal presence. He is as much in them as Christ was *with* His disciples during His incarnation.

It seems that evil spirits may, and indeed do, possess sinners: why, therefore, may not the Holy Spirit possess saints?

That the Holy Spirit does dwell personally in believers is plainly evident from Scripture testimony. "Ye are not in the flesh, but in the Spirit, if so be that the SPIRIT OF GOD DWELL IN YOU." "Know ye not that your body is the temple of the Holy Ghost which is in you?" "Ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them." "He shall quicken your mortal bodies by His

Spirit that DWELLETH IN YOU." "The Spirit Himself beareth witness with our spirit that we are the children of God." "The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us."

These are a few passages from a multitude which plainly teach that in a personal, positive, and direct manner, the Spirit of God and of Christ dwells in His people.

He dwells in us as light in a building; as water in a fountain; as fragrance in a flower; as life in nature; so that, to use Scripture thought, we are in Him and He is in us.

This indwelling of the Spirit consecrates the Christian to God; ennobles him in the scale of being; brings him into a higher and more exalted region of enjoyments, occupations, experiences, than those in which he moved previously. His hopes, joys, fears, anticipations, desires, thoughts, principles, are all on a level with the life into which the indwelling Spirit has elevated him. He is translated from darkness into light, and from the power of Satan unto God. He is made a partaker of the Divine nature. Old things are past away; all things are become new. He is not his own; He is "a vessel unto honour, sanctified and meet for the Master's use, and prepared unto every good work." O, the mighty, the blessed, the palpable change which is made in the soul and life by the indwelling of the Spirit!

* * *

THE SANCTIFYING BLOOD.

JESUS sanctified His people by His own blood, and therefore suffered without the gate. By sanctification is usually meant in Scripture the setting apart of anything for the service of God, and so making it holy. Now, the blood separates the saints from all others. It was the blood that was the distinguishing mark of Israel in Egypt. Every Egyptian house was without the blood, but every house of the seed of Abraham had the blood-mark upon the lintel and the two side-posts, and when God saw the blood He passed over them, and spared them in the night of His furious anger. The blood, then, beloved, if thou hast ever had it on thy soul, is to be the distinguishing mark between thee and the ungodly in the day of wrath, and it

should distinguish thee now. Thou shouldest, by thy life and thy conversation, make thyself to appear to be as the blood has made thee really to be—a separated one. We are not of the world, even as Christ is not of the world. We have heard the mandate—"Come ye out from among them; be ye separate; touch not the unclean thing." We have left the world's sin, and we have left the world's religion too. We have separated ourselves at once from the world's goodness, as well as from the world's wickedness, to walk in the path of nonconformity to the world, that we may tread in the footsteps of our crucified Redeemer; and the more the blood is applied, the more the obedience of Jesus is trusted in, and the sprinkling of the blood is relied upon, the more shall we become sanctified in spirit, and soul, and body, by the power of the Holy Ghost. Let us never forget the purifying power of Jesus in the heart. Whenever He is trusted in to take away the guilt of sin, we must seek next the blood to take away the power of sin; we must ask to see Him sit as a refiner to purify—yes, it must be our prayer that He would take His fan in His hand and purge our hearts as he doth His floor. Refining fire, go through my soul! Oh! sweet love of Jesus, burn up the love of the world! Oh! death of Jesus, be the death of sin! Oh! life of Christ, be the life of everything that is gracious, God-like, heavenly, eternal! So shall it be in proportion as we partake of the power and the efficacy of that blood. C. H. SPRUNGEON.

WORLDLY RELIGIOUSNESS.

THERE is a great deal of this in the Church of the present day. It is a mixture of unbelief and faith, which serves God in a degree, but loves the pleasures, the fashions, the companies, the distinctions, and the riches of this life; which seeks great things for itself, likes prosperity in circumstances, is happy in pomps and vanities, is precise about food, raiment, furniture, house, and studies to stand on a level with those who are regarded as occupying good positions in society.

All this is carried on in connection with a profession of religion, a form in family devotion, a regular going to the house of God. It is *worldly religiousness*.

Our blessed Redeemer, knowing that this was a danger to

which His people were liable, oftentimes warns them against it. He warns them against the world's surfeiting pleasures; allurements, excitements, and fancies. In the parables of the rich man, the virgins, the watchful servants, He points out how they may be involved in the world to their own ruin. He tells us that the world will be unprepared for His coming; and if they form alliance with it, it will be so with them. It will fascinate, blind, and deceive them. He warns us against this worldly religiousness by His second coming. When He shall appear in His bridal train, made up of angels, the spirits of prophets, apostles, little children, white-robed saints, martyrs washed in blood, teachers of the truth, and the voice shall loudly proclaim, "Behold the bridegroom cometh, go ye out to meet Him;" what of the dazzle, and show, and pomp of earthly things? Will this world have any attractions then? Shall we then want more worldliness, or more religion? Which of the two will be of most might and of most service then? Alas! will not our religion be of such a flimsy nature that we shall be ashamed of it? Our worldliness and our religion will alike be of no avail in securing to us an admission with the Bride into the marriage feast. Now is the day of preparation. Let us as faithful servants be devoted to our Master. Let us, in spiritual-mindedness, and in wise indifference to the world, watch for His coming. He is not far from us. He is immediately behind the veil which covers this material state of things. Soon He will rend the veil and disclose Himself to us. Then will He reward us according to our present service of Him. What if we have served the world more than Him, or if we have only used His religion as a help-mate in our service of the world!

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SPIRITUAL LETTERS.

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EXTRACTS FROM WESLEY'S LETTERS TO AN

INQUIRING CHRISTIAN.

LETTER XIII.

June 17, 1781.

I APPREHEND your great danger now is this, to think you never shall receive that blessing, because you have not received it yet. Nay, perhaps, you may be tempted to believe, that there is no such thing, and that those who thought they had received it, were mistaken, as well as you. This danger will be increased, if some, who professed to be sanctified long ago, and yet have not received this blessing, affirm there is no such thing, and begin to warn others against falling into this delusion. But keep close

to your rule, the Word of God, and to your guide, the Spirit of God, and never be afraid of expecting *too much*. As yet you are but a babe. O what heights of holiness are to come! I hope you do not forget to pray for me. Adieu! J. W.

LETTER XIV.

May 18, 1762.

You did well to write. "It is good to hide the secrets of a king; but to declare the lovingkindness of the Lord." Have you never found any wandering since? Is your mind *always* stayed on God? Do you find *every* thought brought into captivity to the obedience of Christ? Do no *vain* thoughts (useless, trifling, unedifying), lodge within you? Does not the corruptible body *at some times* more or less, press down the soul? Has God made your very *dreams* devout? I have known Satan assault in their sleep (endeavouring to terrify or affright), those whom he could not touch when they were awake.

As to your bands, there are two sorts of persons with whom you may have to do: the earnest and the slack. The way you are to take with the one is quite different from that one would take with the other. The latter you must *search* and find out why they are slack. Exhort them to repent, be zealous, do the first works. The former you have only to encourage, to exhort, to push forward to the mark, to bid them grasp the prize so nigh! And do so for yourself. Receive a thousand more blessings. Believe more, love more. You cannot love enough. Beware of sins of omission. So shall you fulfil the joy of your affectionate brother, J. W.

LETTER XV.

October 9, 1762.

THOUGH I have very little time, I must write a few lines. I thank you for your comfortable letter. Some have more of heat, and some of light. The danger is that one should say to the other, "I have no need of thee;" or that any should mistake his place, and imagine himself to be what he is not. Be not backward to speak to any whom you think are mistaken, either in this or other things. A loving word, spoken in faith, shall not fall to the ground. And the more freely you speak to me, at any time, or on any head, the more you will oblige your ever affectionate brother, J. W.

LETTER XVI.

April 7, 1763.

The true Gospel touches the very edge both of Calvinism and

Antinomianism. So that nothing but the mighty power of God can prevent our sliding either into the one or the other.

The nicest point of all which relates to Christian Perfection is that which you enquire of. Thus much is certain. They that love God with all their heart, and all men as themselves, are Scripturally perfect. And surely such there are; otherwise the promise of God would be a mere mockery of human weakness. Hold fast this. But then remember, on the other hand, you have this treasure in an earthen vessel; you dwell in a poor shattered house of clay which presses down the immortal spirit. Hence all your thoughts, words, and actions are so imperfect. So far from coming up to the standard (that law of love, which but for the corruptible body your soul would answer in all instances) that you may well say, till you go to Him you love—

"Every moment, Lord, I need
The merit of Thy death."

J. W.

THE TREASURY.

SELECTED BY THE REV. I. E. PAGE.

1. **BENEFICENCE.**—You see a river, when it goeth by an empty place it will not pass till it hath filled that empty place, and then it goeth forward to another empty place and filleth it; always filling the places which are empty. So should we; the rich should fill the poor, the full should fill the hungry, they which abound should fill them which want, for the rich are but God's almoners, and their riches are committed to them of God to distribute and do good, as God doth Himself.—*H. Smith.*

2. **CHRISTIAN MATURITY.**—It is the outline of the Christian character filled up by the Divine artist; the spiritual edifice raised, cemented together, and ornamented with the top-stone. It is the precious grains bringing forth not only the blade, and the ear, but the full and ripe corn in the ear. It is the child progressing through various stages of spiritual growth, till he reaches the maturity of a man in Christ.—*John Hunt.*

3. **WATCH, THEREFORE!**—When the clouds of heaven have well

watered the earth, then do weeds as well as good herbs spring apace; so when Christ, by His Spirit, sweetly waters the soul with consolation, then levity and vanity, as well as Christian mirth and cheerfulness, spring again, if a Christian be not very watchful over his soul to pluck up such weeds by the roots as soon as they begin to show themselves.—*N. Lockyer.*

4. **SINGING.**—There is nothing that so clears a way for your prayers, nothing that so dispenses dulness of heart, nothing that so purifies the soul from poor and little passions, nothing that so opens heaven, or carries your heart so near it, as these songs of praise.—*W. Law.*

5. **BROKEN PRAYERS.**—Say, I shall rather spoil twenty prayers than not pray at all. Let my broken words go up to heaven; when they come up into the great Angel's golden censor, that compassionate Advocate will put together my broken prayers, and perfume them. Words are but accidents of prayer.—*Rutherford.*

6. **HEAVEN TO COME.**—If Pharoah could say to Jacob, Regard not thy stuff, for the good of all the land of Egypt is yours, well may God say to His people, Regard not thy stuff, look not at what you leave, grieve not for the pleasures of sin for a season; for the good of all the heavenly land, yea, the God of heaven Himself, is thine, thy portion, thy possession, for ever!—*Francis Goode.*

7. **WANDERING THOUGHTS.**—What an affront would it be to turn your back upon a king, or to discourse with others, while he is speaking to you! The postures and motions of your souls are as visible to God as you outward are to one another.—*Clarkson.*

8. **GOODNESS DERIVED.**—Apart from Thee—as I am in myself—I am all sin. If thou wert to withdraw Thine own out of me, all, both of nature and life, would be alike vile. In me—except as Thou hast put it there—is no good thing. Show me self as—in *itself*—in the light of truth it is. Keep me from boasting as my own such things as are in me, only by Thy grace.—*Thomas Collins.*

9. **HEART-WORK.**—The greatest and hardest work of a Christian is least in sight, which is the well-ordering of his heart. Some buildings have most workmanship under ground.—*R. Sibbes.*

10. **TRUE RELIGION.**—When he turns to heaven, a Sabbath comes over that man's mind, and his face lights up from it with a glory of thanks and prayer. His sense of religion stirs through his whole being. In the fields, in the town, looking at the birds in the trees, at the children in the streets, in the morning or in the moonlight, over his books in his own room, in a happy party or a town assembly, goodwill and peace to God's creatures, and love and awe of Him who made them, fill his pure heart and shine from his kind face.—*W. M. Thackeray.*

11. **GOD'S MERCIES.**—We need not travel to our neighbour's cis-

terns; every man hath his own well, and such a well as yields the water of life; if we would bring buckets with us—ears of attention and hearts of retention—to draw out withal.—*T. Adams.*

12. **CONSCIENCE** is the spring of practice, and the wheel that must set all the rest a-going.—*S. Ward.*

13. **TROUBLES**, though sanctified, are troubles still; even sweet-briars and holly-thistles have their prickles. Joy was the mirror of patience, and yet how was he discomposed by trouble! You will find it as hard to get a composed spirit under great afflictions as it is to fix quicksilver.—*Flavel.*

14. **AFFLICTION** is a Divine diet, which, though it be not pleasing to mankind, yet Almighty God hath often, very often, imposed it as good, though bitter physics to those children whose souls are dearest to Him.—*Isaac Walton.*

15. **FELLOWSHIP WITH GOD.**—Communion is Jacob's ladder, where you have Christ sweetly coming down into the soul, and the soul, by Divine influences, sweetly ascending up to Christ.—*T. Brooks.*

16. **TEMPERATIONS NEEDED.**—Such are God's children, some so careless, others proud, others stubborn, many presumptuous, that God is forced to correct them by this piece of discipline, and to cure them by casting them into a fever.—*R. Giffin.*

17. **THE NEED FOR HOLINESS.**—Resolve upon heart-purity. It is your only safety. The blessing is your spiritual birthright if you are born from above. You will backslide, perhaps fully and fatally, without it. That was a wise prayer of *Besa*, "Lord, perfect what Thou hast begun in me, that I may not suffer shipwreck when I am almost at the haven."—*J. Caughey.*


18. **FAITH** ought ever to be a sanguine, cheerful thing, and perhaps in practical life we could not give a better account of faith than by saying that it is, amidst much failure, having the heart to try again.—*F. W. Robertson.*

THE
GUIDE TO HOLINESS,

AND
CLASS-LEADER'S MAGAZINE.

OCTOBER, 1870.

THE PIETY OF JOHN ELIOT.
MISSIONARY TO THE AMERICAN INDIANS.
BY COTTON MATHER.

UCH was the piety of Mr. ELIOT that, like another MOSES, he had upon his face a continual shine, arising from his uninterrupted communion with the FATHER of spirits. He was, indeed, a man of prayer, being in a manner made up of it. He not only made it his daily practice to "enter into his closet, and shut the door, and pray to his FATHER in secret," but he would not rarely set apart whole days for prayer, with fasting in secret, before the God of heaven. Prayer solemnized with fasting was indeed so agreeable to him, that I have sometimes thought he might justly inherit the name of JOHANNES JEJUNATOR, or JOHN THE FASTER, which, for the like reason, was put upon one of the renowned ancients; especially when there was any remarkable difficulty before him, he took this way to encounter and overcome it, being of Dr. PRESTON's mind, "That when we would have any great things to be accomplished, the best policy is to work by an engine which the world sees nothing of." He could say, as the pious ROBERTSON did upon his deathbed, "I thank God I have loved fasting and prayer with all my heart." He kept his heart in a frame for prayer with a marvellous constancy, and

was continually provoking all that were about him thereunto. When he heard any considerable news, his usual and speedy reflection thereupon would be, "Brethren, let us turn all this into prayer;" and he was perpetually inviting prayer, both more privately in the meetings, and more publicly in the churches of his neighbourhood. When he came to an house that he was intimately acquainted with, he would often say, "Come, let us not have a visit without a prayer; let us pray down the blessing of Heaven on your family before we go." Especially when he came into a society of ministers, before he had sat long with them, they would look to hear him urging, "Brethren, the LORD JESUS takes much notice of what is done and said among his ministers when they are together; come, let us pray before we part." And hence also his whole breath seemed in a sort made up of ejaculatory prayers, many scores of which winged messengers he despatched away to heaven every day. By them he bespoke blessings upon almost every person or affair that he was concerned with; and he carried everything to God with some pertinent Hosannahs or Hallelujahs over it. He was a mighty and a happy man that had his quiver full of these heavenly arrows. And when he was never so straitly besieged by human occurrences, yet he fastened the wishes of his devout soul unto them, and shot them up to heaven over the head of all.

As he thus took delight in speaking to God, no less did he in speaking of Him. In serious and pious discourses he still had his tongue "like the pen of a ready writer." The Jesuits once at Nola made a no less profane than severe order, "That no man should speak of God at all;" but this excellent person almost made it an order wherever he came, to speak of nothing but God. He was indeed sufficiently affable in conversation, but he had a remarkable gravity mixed with it, and a singular skill of raising some holy observation out of whatever matter of discourse lay before him; nor would he ordinarily dismiss any theme without some Divine pithy sentence thereupon. Doubtless he imposed it as a law upon himself, that he would leave something of God, and heaven, and religion with all that should come near him; so that in all places his company was attended

his majesty and reverence, and it was no sooner proper for him to speak, but, like MARY's opened box of ointment, he filled the whole room with the perfumes of the graces in his lips.

His conferences were like those which TERTULLIAN affirms to have been common among the saints in his days, *ut qui sciret verum audire*, as knowing that the ear of God was open to him all; and he managed his rudder so as to manifest that he was bound heavenward in his whole communication. He had a peculiar art at spiritualising earthly objects, and raising high thoughts from very mean things. As the friend of the famous JOHN could profess that he never went unto him without coming away either the wiser or the better for him; so it is an acknowledgment which more than one friend of MR. ELIOT's made concerning him, "I never was with him but I got a good from him."

And hearing from the great God was an exercise of like affection to this good man, with speaking either to him or of

He was a mighty student in the Bible, and it was unto him as his necessary food. He made the Bible his companion, his counsellor; and the holy lines of Scripture more loved him than the profane one of TULLY ever did the Roman Italian Cardinal. He would not, upon easy terms, have one day together without using a portion of the Bible as an antidote against the infection of temptation; and he would impart it unto others, with his *probatum est* upon it; as once particularly a pious woman, vexed with a wicked husband, complaining to him, That bad company was all the day infesting his house, and what should she do? He advised her, "Take thy holy Bible into your hand when the bad company comes, you will soon drive them out of the house." The woman made the experiment, and thereby cleared her house from the pests that had molested her. Moreover, if any man could, he would not pretend unto that evidence of uprightness, "LORD, I have cleansed the habitation of thine house;" for he not only gave nothing more than his presence there twice on the LORD's day, and once a fortnight besides on his lectures in his own congregation, but he made his weekly visits unto the lectures in neighbouring towns. How often was he seen at Boston,

Charlestown, Cambridge, and Dorchester, waiting upon the Word of God in the recurring opportunities, and counting "a day in the courts of the Lord better than a thousand!" It is hardly conceivable how, in the midst of so many strides and labours as he was at home engaged in, he could possibly repair to so many lectures abroad; and herein he aimed not only at his own edification, but at the countenancing and encouraging of the lectures which he went unto. Thus he took good heed that he might hear, and he took as much heed how he heard; he set himself as in the presence of the eternal God, as the great CONSTANTINE used of old, in the assemblies where he came, and said, "I will hear what God the Lord will speak." He expressed a suitable affection by feeding on what was delivered, and accompanying it with hands and eyes devoutly elevated; and they whose good hap it was to go home with him were sure of having another sermon by the way, until their very hearts burned within them.

19th a word, he was one who lived in heaven while he was on earth. We cannot say that we ever saw him walking any whither, but he was therein walking with God; wherever he set, he had God by him, and it was in the everlasting arms of God that he slept at night. He a little discovered his heavenly way of living, when, walking one day in his garden, he plucked a weed that he saw now and then; at which a friend pleasantly said unto him, "Sir, you tell us we must be heavenly-minded; he immediately replied, "It is true, and this is no impediment unto that, for were I sure to go to heaven to-morrow I would do what I do to-day." From such a frame of spirit it was at once to be seen, finding a merchant in his counting-house, where he saw books of business only on his table, but all his books of devotion on the shelf, he gave this advice unto him, "Sir, there is earth on the table, and heaven on the shelf; pray do not sit so much at this table as altogether to forget the shelf; let not earth by any means thrust heaven out of your mind!" Indeed, I cannot give a fuller description of him than what was in a paraphrase that I have heard himself to make upon that Scripture, "Our conversation is in heaven." I wrote it from him as he uttered it. Behold, said he, "the ancient

xcellent character of a true Christian; it is, that which calls 'holiness in all manner of conversation.' You shall find a Christian out of the way of godly conversation. For, a seventh part of our time is all spent in heaven, when we are daily zealous for, and zealous on the Sabbath of God. For God has written on the head of the Sabbath, 'Remember,' and looks both forwards and backwards, and thus, a good part of the week will be spent in sabbatising. Well, but for the rest of our time! Why, we shall have that spent in heaven before we have done. For, secondly, we have many times for both fasting and thanksgiving in our pilgrimage; and there are so many Sabbaths more. Moreover, thirdly, we have lectures every week, and pious people will not miss them, if we can help it. Furthermore, fourthly, we have our private meetings wherein we pray, and sing, and confer together about things of God; and being now come thus far, we are in heaven almost every day. But a little farther, fifthly, we perform family duties every day; we have our morning and evening prayers, wherein, having read the Scriptures to our families, we call upon the name of God, and every now and then carefully instruct those that are under our charge. Sixthly, we have our daily devotions in our closets, wherein, unto supplication to the Lord, we add some serious meditation upon His Word; and we will be at this work no less than thrice a day. Seventhly, we have likewise many scores of ejaculations in a day; and we have in whatever place we come into. Eighthly, we have our occasional thoughts and our occasional talks upon unusual matters; and we have our occasional acts of charity, wherein we do like the inhabitants of heaven every day. Ninthly, in our civil callings, we keep up earthly frames; we buy, and sell, and toil; yea, we eat and drink, with some regard both to the command and the honour of God in all. Behold, we are not now left an inch of time to be carnal; it is all engaged for heaven. And yet, lest here should not be enough, for, we have our spiritual warfare. We are always encouraging the enemies of our souls, which continually raises our hearts unto our Helper and Leader in the heavens. Let me now say, *It is impossible to live at this rate, for we have*

known some live thus, and others that have written of such a life have but spun a web out of their own blessed experiences. New England has examples of this life, though, alas! it is to be lamented that the distractions of the world, in too many, becloud the beauty of an heavenly conversation. In fine, our employment lies in heaven. In the morning, if we ask, Where am I to be to-day? our souls may answer, In heaven. If thou art a believer, thou art no stranger to heaven while thou livest; and when thou diest, heaven will be no strange place to thee; no, thou hast been there a thousand times before."

Among the many instances in which his holiness was remarkable, I must not omit his exact "remembrance of the Sabbath-day to keep it holy."

It has been justly observed, That our whole religion fares according to Sabbaths; that poor Sabbaths make poor Christians; and that a strictness in our Sabbaths inspires a vigour into all our duties. Mr. ELIOT knew this, and it was with a most exemplary zeal that he acknowledged the Sabbath of our LORD. The sun did not set the evening before the Sabbath till he had begun his preparation for it; and when the LORD's day came, you might have seen "JOHN in the Spirit" every week. Every day was a sort of Sabbath to him; but the Sabbath-day was a taste of heaven with him. He laboured that he might on this high day have no words or thoughts but such as were agreeable thereunto; he then allowed in himself no actions but those of a raised soul. One should hear nothing dropping from his lips on this day but the milk and honey of the country in which there remains a rest for the people of God; and if he beheld in any person whatsoever, whether old or young, any profanation of this day, he would be sure to bestow lively rebukes upon it.

HOW TO HAVE A REVIVAL.

AT one of the Conferences held towards the latter end of Mr. Wesley's life, the question was asked, "What can be done in order to revive the work of God where it is decayed?" While there are several answers bearing upon the administration of discipline, and the personal conduct of the ministers, there is one that has reference to preaching on a particular subject, which we give in the words as they occur in the Minutes:—

"Strongly and explicitly exhort all believers to *go on to perfection*. That we may *all speak the same thing*, I ask, once for all, shall we defend this perfection or give it up? You all agree to defend it, meaning thereby (as we did from the beginning), salvation from all sin, by the love of God and *man* filling our heart. The Papists say, 'This cannot be attained till we have been refined by the fire of purgatory.' The Calvinists say, 'Nay, it will be attained as soon as the soul and body part.' The Old Methodists say, 'It may be attained *before* we die; a moment after is too late.' Is it so or no? You are all agreed, we may be saved from all sin *before death*. The substance then is settled. But as to the circumstance, is the change gradual or instantaneous? It is both the one and the other. From the moment we are justified, there may be a gradual sanctification, a growing in grace, a daily advance in the knowledge and love of God. And if sin cease before death, there must, in the nature of the thing, be an instantaneous change. There must be a last moment wherein it does exist, and a first moment wherein it does not. 'But should we in preaching insist both on one and the other?' Certainly we must insist on the gradual change; and that earnestly and continually. And are there not reasons why we should insist on the instantaneous also? If there be such a blessed change before death, should we not encourage all believers to expect it? And the rather, because constant experience shows, the more earnestly they expect this, the more swiftly and steadily does the gradual work of God go on in their soul; the more watchful they are against all sin, the more careful to grow in grace, the more zealous of good works, and the more punctual in their attendance on all the ordinances of God. (Whereas just the contrary effects are observed, whenever this expectation ceases.) They are saved

by hope, by this hope of a total change, with a gradually-increasing salvation. Destroy this hope, and that salvation stands still, or, rather, decreases daily. Therefore, *whosoever would advance the gradual change in believers, should strongly insist on the instantaneous.*"

SOUL INQUIRIES.

ANSWERED FROM THE SCRIPTURES.

(Continued from page 243.)

IV. "WHAT PROFIT SHALL WE HAVE, IF WE ASK UNTO HIM?" Job xxi. 15.

"Call upon Me in the day of trouble; I will deliver thee, and thou shalt glorify Me." Psa. l. 15.

"He shall call upon Me, and I will answer him; I will be with him in trouble; I will deliver him, and honour him." Psa. xci. 15.

"Draw nigh to God, and He will draw nigh to you." James iv. 8.

"Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." Heb. iv. 16.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you." Matt. vii. 7.

"If any man lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him." James i. 5.

V. "WHAT SHALL I RENDER UNTO THE LORD FOR ALL HIS BENEFITS, TOWARDS ME?" Psa. cxviii. 12.

"Offer unto God thanksgiving; and pay thy vows unto the Most High," Psa. l. 14.

"Bless the Lord, O my soul; and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits." Psa. ciii. 1, 2.

"My son, give Me thy heart." Prov. xxiii. 26.

"I will praise Thee with my whole heart." Psa. cxxxviii. 1.

"I beseech you, therefore, brethren, by the mercies of God,

that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." Rom. xii. 1.

"Both riches and honour come of Thee; and Thou reignest over all; and in Thine hand is power and might; and in Thine hand it is to make great, and to give strength unto all. Now, therefore, our God, we thank Thee, and praise Thy glorious Name. . . . All things came of Thee, and of Thine own have we given Thee." 1 Chron. xxix. 12-14.

VI. "THE LORD IS THE STRENGTH OF MY LIFE; OF WHOM SHALL I BE AFRAID?" Ps. xxviii. 1.

"Be not afraid of them that kill the body, and after that have no more that they can do. But I will forewarn you whom ye shall fear. Fear Him, who after He hath killed hath power to cast into hell; yea, I say unto you, Fear Him." Luke xii. 4, 5.

"Fear ye not the reproach of men, neither be ye afraid of their reviling. For the moth shall eat them up like a garment, and the worm shall eat them up like wool." Isa. li. 7, 8.

"Only fear the Lord, and serve Him with all your heart." 1 Sam. xii. 24.

"Let us hear the conclusion of the whole matter: FEAR GOD, and keep His commandments; for this is the whole duty of man." Eccl. xii. 13.

"Yea, who shall separate us from the love of Christ?" Rom. viii. 35.

"I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. viii. 38, 39.

"Being confident of this very thing, that He which hath begun a good work in you will perform it until the day of Christ." Philippi i. 6.

"Though a host should encamp against me, my heart shall not fear; though war should rise against me, in this will I be confident." Psal. cxviii.

(To be continued.)

MILK AND HONEY.

BY RALPH VENNING, 1658.

(Continued from page 241.)

171. NO man can either like all, or be liked of all.
 172. There will be no end of desiring, till we desire that which hath no end.

173. Earthly things are such as the worst of men may have, and the best of men may be without; yet he that hath them not, may be happy without them; and he that hath them, may be miserable with them.

174. Saints desire so to meet with God, as that they may part no more; and so to part with sin, as that they may meet no more.

175. We are so farre Christians, as we can rule ourselves according to the rule of God; the rest is but form and speculation.

176. It is for none but Him, who is all, and the Fulnesse which filleth all in all, to give to all abundantly.

177. He is happy that findes a true friend in extremity; but he is happier that knows no extremity wherein to try his friend.

178. Death hath nothing terrible in it, but what our life hath made so.

179. Vertue and vice are both Prophets, the first of certain good, the second of pain or else of penitence.

180. It's better to carry ourselves so, that God may smile and the world frown upon us; then to carry ourselves so, as that the world should smile and God frown upon us.

181. The sins of teachers are the teachers of sins.

182. As he that offendeth in one commandment, is guilty as offending in all; so he that is offended with one commandment, is guilty as offended with all.

183. In the worship of God, while the body is upon the knee, the soul ought to be upon the wing.

184. The tongue blessing God without the heart, is but a tinkling cymbal; the heart blessing God without the tongue, is sweet, but still musick; both in consort make their harmony, which fills and delights heaven and earth.

185. God doth not only pleasure the creature, but pleaseth himself, when he sheweth mercy.

186. The industrious man hath no leisure to sin; the idle man hath no leisure to avoid sin.

187. It's one thing to sin; another thing to be overtaken with sin, another to be overcome by sin.

188. A saint fears God, but is not afraid of God.

189. A saint doth not onely look for heaven from Christ, but also looks for Christ from heaven.

190. God without heaven will give a saint better content than heaven without God.

And what is heaven, great God, compar'd to Thee?

Without Thy presence heaven is no heaven to me.

—Nor would I be possess of heaven—heaven unpossess of Thee.

191. He that layes out for God, layes up for himself.

192. Experience makes expertness.

193. Men are then least in their own eyes, when God is most in their eyes.

194. God's faithfulness doth more for us than our faith.

195. A saint would not give that which he gaires by his sins for all the world; and yet he would not commit one sin for all the gain of the world.

196. One may be an honest man (as they say) and pay every man his due, &c., and yet not be a Christian; but one cannot be a Christian and not be an honest man, and pay every man his due, &c.

197. A sound heart may fear God, but an unsound heart is afraid of God.

198. 'Tis better, and better service to serve God as 'tis duty, then as 'tis priviledge; for the first is to serve him, the second is to serve ourselves.

199. Seeing God will turn grace into our glory hereafter, we should turn grace into his glory here.

200. Christ denied himself for us, and therefore wee should deny ourselves for him.

201. A saint hath some time enough in this life to say, 'Tis good to be here; but never enough to say, 'Tis best to be here.

202. 'Tis the Lord that keepeth us from evil, and evil from us.

203. *All the good the Christian doth is all but his duty; at all the good he doth is not all his duty.*

204. 'Tis more worth than all the mines in the world, to be able to say that Christ is mine.

205. 'Tis good hearing us to speak of Christ, but it's better to hear Christ speak; for the revelations of Christ in us are better than the relations or reports that are made of Christ unto us.

206. A prophet may teach us, but only God can teach us to profit.

HINDRANCES TO THE PROGRESS OF THE GOSPEL.

BY THE REV. RICHARD BELL.

THESE are hindrances to the progress of the Gospel, in this world, of a most formidable character. We allude not merely to the common hindrances, and to the super-
 generate, to the inherited, of inherent depravity, and to the
 fanaticism, and to the terrible influence of evil spirits;
 but to the social condition of vast masses in our land, and prin-
 cipally to the secularity, to the selfishness, and to the faith-
 lessness of the Christian world. The hindrances to the success of the
 Gospel are, we hold, almost insurmountable, and before anything very
 great can be effected for the lower orders of society, something
 more must be attempted than preaching the Gospel to them.
 In cities, towns, and villages, tens of thousands are in physical
 depression and degradation, which prevent their appreciation of
 it, and hinder abortive to a great extent efforts for their spiritual
 instruction. The Gospel not only wants promulgating among
 them, but exemplifying to them, in its compassion, to the un-
 fortunate and suffering; in its sacrifices, to alleviate distressing
 poverty; in its eagerness to relieve excessive and exhausting
 toil; and in its endeavours to remove mental darkness, and im-
 part wholesome and expanding knowledge. The mind, moral
 and physical constitution of man must be considered more by
 the Church than it has yet been, and until it becomes more
 practically and energetically charitable, more alive to the tem-
 poral well-being of the poor, and more anxious to provide them
 with the possibilities and facilities of religious improvement,

no very general spiritual reformations will be witnessed. Every law and instinct of humanity is outraged by the condition of vast numbers of the poor in our cities and large towns. Corrupting lodging-houses, Sunday trading, and the needless and pernicious increase of public-houses are social scandals and nuisances which destroy health, intelligence, and morality, and demand the immediate attention of all practical philanthropists and earnest Christians. The country before long will have to consider how it can best restrain individual liberty of action in relation to public good and safety. There are demons among us, moral pestilence, rioting in luxuries, the price of blood and murder. They are trampling upon the happiness of the people, debasing themselves even unto hell, and "rejoicing in iniquity." The Church will have to become more faithful to her inspired statutes, more holy, disinterested, and courageous. Many of the vipers which are now nestling in her bosom must be ejected. Here, on that sad question of the day—Social Evil—we cannot but remark that Christians themselves from the pulpit, ambler where, should seek to strike at its root by holding up, to exposure and indignation, its respectable abettors, apologists, and "usages: checking marriage and discouraging licentiousness." There are men moving in the so-called Christian circles, who are suspected of feeding its corruptions; tolerated, and even courted, but who should be confronted with its ruinous abominations. O for a holy heroism for Christ! O for more faith in the purity and efficacy of the Gospel! We are well aware that sanitary, sumptuary, or religious enactments cannot restrain mental and moral forces; and that Christianity alone is the sweetener and bond of society; but public temptations to vice and well-known corrupters of morals should be checked, if not by legislation, by the frowning attitude of the virtuous. The Church's remedial appliances are met by resistances which it is impossible to overcome without efforts for the amelioration of the physical condition of the poor—efforts involving the sacrifice of time, of rest, and of money. From careful investigations of the darkest and most crowded of our neighbourhoods it has been ascertained that their greatest evil is not the prevalence of infidelity, or the want of hearts to respect virtue and appreciate kindness, but a spiritual indifferentism, fostered by the neglect to which they have been subjected; and the manifest

worldliness and rapacity of their superiors. The answer which the Scriptures return to some who profess to seek revivals is:—"The Lord will enter into judgment with the ancients of His people, and the princes thereof; for ye have eaten up the vineyard; the spoil of the poor is in your houses. What mean ye that ye beat My people to pieces, and grind the faces of the poor? saith the Lord God of Hosts." (Isa. iii. 14, 15.) When the Church means it, when its wealthy and leading members, the owners of factories and of farms seriously purpose to evangelise a neighbourhood, they know what must be done; and without losing their character as masters, or ruining their worldly affairs, they can observe the golden and rectifying rule of the Divine Founder of Christianity: "Therefore, all things whatsoever ye would that men should do unto you, do, ye even so to them; for this is the law and the prophets."

IS IT POSSIBLE TO LIVE WITHOUT SIN?

BY THE EDITOR.

WE propose to continue the argument from the teachings of the apostles.

1 Thessa. ii. 10.—"Ye are witnesses, and God also, how holily, and justly, and unblameably we behaved ourselves among you that believe." Here St. Paul declares to the Thessalonians how he and his co-labourers had lived among them in a holy, just, and blameless life. He appeals to them and to God as witnesses of the fact. There was no deception; for they had seen with their own eyes their sinless manner of living. They had been observers of their public walk before them. And God, the holy, the just, and the omniscient One, had also spied out all their private, as well as public life; and such was the apostle's inward sense of integrity and holiness, that he could even refer to God, to bear testimony to the sinlessness of his life in their midst. The economy of grace which provided for the holy, just, and unblameable life of the apostles, has provided the same for all Christians. *All Christians may not be apostles in gifts, operations, and usefulness, but all may be in their conformity to the will of heaven.*

An apostle could no more enter "the joy of his Lord" without holiness than the humblest member of the Church. Both alike must pass the same way—wash their robes and make them white in the blood of Lamb.

1 Thess. ii. 12, 13.—"That ye should walk worthy of God, who hath called you unto His kingdom and glory." For this cause also thank we God without ceasing, because, when ye received the word of God which ye heard of us, ye received it not as the word of men, but, as it is in truth, the word of God, which effectually worketh also in you that believe." Can anything less than a sinless life be "worthy" the approbation and reward of Him who is the holy and ever-blessed God? Were He spotted with corruption, then a "walk" corresponding with His nature would be worthy of Him; but His nature, His will, His word, His heaven as they exist in themselves, and in their relation to men, are holy, and nothing less than a life corresponding in nature with them is "worthy" of Him. The "kingdom and glory" to which He has called His people, make it imperative upon them to live a holy life; for nothing that is unholy hath entrance there, and "without holiness no man can see the Lord." And then the term "walk" denotes that this Christian experience is not to be anticipated in death, or in another world, but that it is to be expected *now*. It implies that the Christian should *at the present*, and through all the future, pursue and follow on in this state of grace. He should "walk worthy of God," be active and progressive in honouring his Lord, by a life "holily, justly, and unblameably" spent, to which he is "called."

And, in reference to the 13th verse, it is stated that they had received the word of God, which worked effectually in them that believed. The word "believed" at once indicates the characters intended—Christians. They had partaken of the good word of God. It was in them! It was in them as active, living, and Divine power, not inert and dead, as mere sentiment and theory. It "effectually worketh." What, we ask, is the effectual working of the word of God in them that believe? An answer to this question will arise from other parts of the Scriptures, which will present to us a beautiful view of the harmony of the truth.

"Now ye are clean through the word which I have spoken unto you." John xv. 3. "Sanctify them through Thy truth; Thy word is truth." John xvii. 17. "That He might sanctify and

some negative and positive indications of Christianity, the very performance of which implies the non-commission of sin. He even requires that *nothing appear* of evil should be abstained from; and then, in the 24th verse, he invokes the help of God to make this work *inward*, *complete*, and *universal*. And then, the God of peace sanctify you wholly, and I pray God your whole spirit and soul and body, be preserved blameless unto the coming of our Lord Jesus Christ. Now this text is, perhaps as plain and full as any that occurs, not that it teaches any other truth than what is discussed; but it sets forth in plainer and fuller language what the apostle in the foregoing refers to, or implies in other places. The verse first of this expresses the general wish of his heart for Christians—*God sanctify you wholly*. It then expresses the particular included in the general—*the whole spirit and soul and body*. Mark the term *whole*, which is expressive of *entire*. This is applicable to each particular mentioned—spirit, soul, body. Hence, it is evident that the entire man composed of both matter, the body—life, the spirit—the immortal part, the soul. Where *this* sanctification exists, *there* is the *commission* of sin. And this sanctification is possible, even on this life, or an inspired apostle would never have prayed for it on behalf of Christians. It is the mind of God respecting His people; of the Spirit would never have inspired the prayer for Him searcheth the mind of God and knoweth it, and nothing but what was the development of that mind; did the Spirit reveal unto His servants. And then, that it is possible, is evident from the concluding part of the prayer as though the blessing of entire sanctification had been bestowed, and the Thessalonians had it in possession; St. Paul prays that their *whole* spirit, and soul, and body may be preserved blameless unto the coming of our Lord Jesus Christ, until all danger of relapse in a probationary state had passed away, and they were caught up to meet the Lord in the air; and so evermore dwell with Him in the heavenly security of eternal holiness and bliss. *From Synopsis now out 1st 2d*

2 Tim. iii: 19, 21, 22:—“Let every one that hath the promise of Christ depart from iniquity. If a man purge himself from these, he shall be a vessel unto honour, sanctified, and meet for the Master’s use, to be prepared unto every good work. Also youthful lusts: but follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart.”

To depart from iniquity, to be a vessel unto honour, to be sanctified, to be meet for the Master's use, to be prepared for every good work, to follow righteousness, faith, &c., are equivalent to living without sin. Sin and these can have no co-existence. To follow the one is not to have the other; to possess the one, is to have renounced the other.

Titus ii. 10-14.—“That they may adorn the doctrine of God our Saviour in all things. For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present evil world; looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.”

1. Whoever adorns the religion of Jesus Christ in all things does not commit sin in anything. If he did, in that one or more respects, he would not adorn His religion. Sin never gave any grace or glory to the religion of Christ. Its very nature and operations are directly averse to it. Nothing but a holy life can develop the principles, illustrate the precepts, delineate the beauties, and exert the power of Christianity, so as to adorn her before the world in her true, native, and undisguised attire. This adornment of the Saviour's religion the apostle calls upon Christians to exemplify. Would he have been so unreasonable as to have made such a demand, if to meet it were impossible?

2. Living “soberly, righteously, and godly”—a life which is peculiar to Christians, and utterly contrary to the life of the “present evil world”—and “denying ungodliness and worldly lusts” is the practical manifestation of a life without sin, and an adornment of “the doctrine of God our Saviour in all things.” This life, “the grace of God,” which hath appeared to all men, *teacheth us*, who have received this salvation, brought unto us by His grace. The grace of God cannot certainly be accused of teaching an *impracticable* duty.

3. To make this holy life attainable and practicable to man in his helpless and depraved condition, Jesus Christ “gave Himself for us,” an offering and ransom to God, to “redeem us from all iniquity,” under which we were sold, “and purify unto Himself a peculiar people,” &c., which is parallel to “adorning the doc-

trine of God our Saviour in all things," and "denying ourselves of all ungodliness," &c. Nothing, then, has been left undone, which Infinite Wisdom, considered necessary to elevate man into his proper place of moral purity and grandeur. The Almighty must have intended man to have stood in this character before the world, seeing He has made this ample and adequate provision. He has made nothing in vain.

Heb. x. 14-23.—In these verses, to which the reader is referred, the apostle first speaks of the new covenant into which God had entered with His people, in virtue of, or in connection with, the sacrificial work of Christ. He then speaks of the privilege of Christians who are interested in that covenant. (See verse 19, &c.) They have the "boldness" or "liberty," as the margin reads, to enter into the "holiest state of the militant Church, by the blood of Jesus. And having entered into this state, they have the privilege, through the priesthood of Christ in heaven, of drawing "nigh with a true heart in full assurance of faith, having their hearts sprinkled from an evil conscience, and their bodies washed with pure water."

The whole of this language (most of which is borrowed from the ritual observed in the entrance of the high-priest into the holy place in the Jewish temple), is admirably descriptive of that high and holy qualification possessed by Christians, who have the privilege of entering into the "holiest by the blood of Jesus." Only the high-priest could enter into the holiest place of the temple, but into this state of grace all Christians may enter. They have the *liberty* in the blood. The living way in the rent flesh of Christ is ever open, and has been consecrated for them. The high-priest could enter only once a year, on a certain day, and could remain there only a limited time; but, blessed be God, the Christian may enter into the holiest by the blood of Jesus at any time; he may remain there perpetually. And hence the apostle concludes his views upon this particular by exhorting to stability and faithfulness in the use of the means of grace. Verses 23-25.

Hebrews xii. 14.—"Follow peace with all men, and holiness, without which no man shall see the Lord." The apostle makes holiness a duty imperative upon Christians, and urges the pursuit of it, and the necessity of its possession, by declaring it to be the condition upon which they would be admitted to a view

of their love in His glory. Does the apostle require them to follow a subtle bow in the war, which may collapse before reaching? Certainly not. He exhorts them to follow him in his labors, which they might always enjoy, and live prepared to see the Lord, whenever He should send for them in death, to reward each all his good works.

Hebrews xiii. 20, 21. Now the God of peace, that bringeth again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work, to do His will, working in you that which is well-pleasing in His sight, through Jesus Christ, to perfection in every good work. It must imply the non-existence of any evil work; for one cannot be a practical sinner and a practical saint at the same time. Before a man can learn to do well, he must cease to do evil. And when this perfection is requisite to the accomplishment of His will, make you perfect in every good work to do His will. It is God's will that Christians should be thus perfect; and in being thus perfect they do His will. And then this work in Christians, to be well-pleasing, must be the work of faith, love, hope, and every grace which shall be effectual in the subversion and annihilation of all that is contrary to His will. If He work at all, in His saints, it must be such a work. Any other would be against Himself, and against the interests of His people.

"FULL ASSURANCE OF HOPE UNTO THE END."—HEB. VI. 11.

"Pardoned, sanctified, and sealed."—HYMN 479. v. 3.

A LETTER FROM MR. M.— TO A FRIEND.

Extracted from the *Methodist Magazine*, vol. 21, p. 145.

Wakefield, October 27, 1788.

MY DEAR BROTHER,—You ask (1) if the full assurance of hope be the privilege of all believers who enjoy sanctification? (2) wherein I think it consists? and (3) how it may be attained?

1. It is greatly to be lamented that in every branch of Chris-

their experience testimony stop short of their privileges through ignorance, and it is particularly the case with respect to the blessing under consideration, which confirms me in the sentiment that I have long entertained, that it is highly expedient to express ourselves in the plainest and strongest language when we are discoursing on the deep things of God, whether in the pulpit or in private conversation, because speaking of them in general terms seldom convinces or encourages the hearer. But to return to the question, *Is God as free in respect of persons, whatsoever degree of grace He bestows on one believer, we have reason to hope He is willing to confer upon all His children, if they are prepared to receive it, and humbly seek the blessing in the fervent prayer of faith?* This appears evident from the apostolic words, *and we desire that every one of you should have the same abiding witness of the full assurance of hope unto the end* (Heb. xiii. 9). This exhortation is not addressed to several individuals, but to the people of God in general; even to those who, some years since, laying again the foundation of repentance from dead works, still remained far from going on to perfection; and consequently the full assurance of hope may be obtained by believing, and continuing in the witness of the full assurance of hope unto the end. If you have therefore no reason to entertain a doubt respecting your right and title to this blessing, as you have long enjoyed an experimental sense that the blood of Jesus has cleansed you from sinful tempers, and more especially as you are now convinced of the importance of this higher degree of Divine grace, and the Lord has given you also an ardent desire to attain it.

2. To answer your second question is perhaps difficult, but I shall do it in the best manner I am able, and although it may not be satisfactory, yet I hope it will induce you to make further inquiry, by which means you may obtain better information. The full assurance of hope which is enjoyed by some whose hearts are purified, is different, I apprehend from the consciousness of their being saved from all sinful tempers and affections. Because you, and many with whom you are acquainted, experience the witness of full sanctification, and yet you have not attained the full assurance of hope. The abiding witness respects what is already wrought in the soul, and as such testifies of that alone. But the full assurance of hope respects what God will do for the soul, and must imply a Divine expect-

tation free from doubt, that He who has purified the heart will preserve and keep it pure to the end! And notwithstanding the soul is still in an embodied state, and liable to numerous temptations and afflictions; yet the Lord will so uphold it by His mighty power; "that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Röm. viii. 38.)

That we may pursue after all the blessings and privileges of the Gospel dispensation, without the impeachment of enthusiasm on the one hand, or the danger of presumption on the other, the apostle exhorts us, "Be not slothful, but followers of them who through faith and patience inherit the promises." (Heb. vi. 12.) And in the next verse he adds, "When God made the promise to Abraham, because He could swear by no greater, He swore by Himself," thereby confirming the word of promise with His solemn oath, "that by two immutable things, in which it was impossible for God to lie, we might have strong consolation who have fled for refuge to lay hold upon the hope set before us."

It appears very evident from many expressions in the Epistles that Paul enjoyed the full assurance of hope, and was greatly supported thereby in his labours and sufferings for the Gospel's sake. When a prisoner at Rome, and exposed to sufferings and injuries of every kind for the sake of his beloved Lord and Master—"Nevertheless," says he, "I am not ashamed, for I know whom I have believed; and I am persuaded that He is able to keep that which I have committed unto Him against that day." (2 Tim. i. 12.) And when he passed through a trial so severe and dangerous, that all his friends were terrified, and not one dared to stand by him, but all forsook him in that dreadful conflict—"Notwithstanding," says he, "the Lord stood with me and strengthened me, and I was delivered out of the mouth of the lion. And the Lord shall deliver me from every evil work, and will preserve me unto His heavenly kingdom." (2 Tim. iv. 18.) So that the full assurance of hope, although but imperfectly understood and experienced by very few in the present age, yet was certainly enjoyed by many believers in the first ages of Christianity.

3. *How may those who are saved from evil tempers attain the*

full assurance of hope? I answer, in order to receive pardon of sin, full sanctification, or any other Divine blessing, there are several things which must be attended to, or those that seek will seek in vain; such are (1) a firm persuasion of finding the blessing sought after; (2) that it is a benefit highly expedient for us to enjoy, in order to our well-being; (3) that it is possible for *me* to receive it; and (4) that I may attain it *now*. Where any of these are wanting, the progress of the soul will be exceedingly slow, and often interrupted, and especially with respect to the blessing under consideration. As you have already made a good progress in grace, and are persuaded that this further blessing will increase your stability in the Divine life, now then set out in the pursuit of it.

1. By using the same diligence in the various means of grace, which you exercised when seeking to be cleansed from the guilt of sin or from its pernicious root.

2. Let the blessing you are in search of be ever in your eye; never lost sight of it amidst the various temptations and hindrances that may come in your way.

3. Look for it *through faith* in Him, who is become your salvation. The Lord cannot deny His children any blessing that will be for His glory and their good.

4. *Exercise fervent prayer*. If your whole soul is thus engaged, you cannot labour in vain. The Lord will satisfy you with His goodness, and that early. He will seal you with His Holy Spirit of promise to the day of eternal redemption.

I remain, your affectionate brother,

A. M.

DR. ADAM CLARKE'S EXPERIENCE OF ENTIRE SANCTIFICATION.

TO THE REV. JOHN WESLEY.

Norwich, March 29, 1784.

REV. AND VERY DEAR SIR,—Since I was justified, I have in general expected and prayed for that inestimable blessing; a heart in all things devoted to God, which, soon after I received pardon, I found to be indispensably necessary; but meeting with little encouragement in my pursuit of it, I obtained it not, and

so spent that time in offering an unimpaired sacrifice, which, if I had been encouraged and mightily directed, might have been spent in serving God with a perfect heart and willing mind. I continued mostly in this state, most quiet, advancing very slowly, till I came to this kingdom, when you ordered me into the Bradford Circuit. Here the good Lord was pleased to give me a sight of the unspeakable depravity of my heart, and one taste in particular in each measure, that the distress I felt was as painful in sustaining as it would be difficult in describing. I suppose, at that time, had there not been a sea between me and my native country, and want of money to have carried me thither, it is probable I should have made his speedy departure from the world, in which I was engaged, and I regarded nothing, not even life itself, in comparison, not heeding any heart ailment, but all sin, and began to seek it with a full purpose of soul. Thus I continued looking first, and frequently in much distress till December, 1782, when I opened my mind to several preachers, who had heard was a mistake as to this precious privilege, from him I received some encouragement and fire, and sweet encouragement in quest of it, and as you were, with all my strength, it did increase the ability and willingness to be employed to accomplish the good work here. I soon after this, while earnestly wrestling with the Lord in prayer, and endeavoring to believe, I found a change wrought in my soul, which I endeavored, through grace, to maintain, and overcome temptations and abatements; for the subtle foe seemed now determined either to spoil me of my confidence, or to render me as miserable, by reiterated temptation, as I was before, when mourning the in-being of his infernal offspring; but my indulgent Saviour continued to support and encourage me, and enable me with boldness to preach the glad tidings to others, so that I soon saw more of the effects of the travail of my Redeemer's soul than I had ever seen before. Glory be to God through Christ! Amen. But to this day I am in a strait between love and fear almost constantly, as to my mind of denying it, lest thereby I should forfeit what I have received or grieve the blessed Spirit, and again I am afraid to affirm that it is done, lest I should deceive myself in a matter of such great importance, and to most abominable abuse. When this is considered, dear sir, you can easily perceive how much I stand in need of your advice and direction. I know

indeed, that from God knowledge and wisdom are to be received, and He gives to all liberally, who ask, with blessings from His Father. But again, I remember a sentiment in one of your sermons by which you inform me that God usually helps men by men. This I believe to be exactly right, and therefore entertain a hope that if you will be so very kind as to spend a few minutes in directing one concerning these things, the good Lord will make your advice abundantly profitable, and His reward will reward the labour of love.

Our congregations in this circuit are in general enlarged, and several, through the mercy of God, are much quickened. O my God, abundantly increase the flame, till it becomes universal, like Jeremiah's. Several good people in this city have the great affection for the doctrine of entire sanctification. However, whether they will hear or forbear we declare it unto them, well knowing that unless we do this, we preach not the whole Gospel of God. Some, who had before denied it, are now not only convinced of the attainableness of it, but are earnestly contending for it, and some have received a token of good. O my God, earnestly praying that the Lord may be your sun and your shield, and that He may make your latter days still more useful than the former, and spare you many more years for the profit of His people, and give you every degree of grace to prepare you for eternal glory, I remain, very dear sir, your unworthy, though truly desirous of being in all respects your obedient son, in the Gospel of our common Lord, Amen. Yours, A. A. C. C.

THE AGENT OF HOLINESS.

IT is the office and work of the Divine Spirit to communicate holiness unto Christ's people. He is given to them for this purpose. His indwelling and all His operations contemplate this end. He reveals the truth to them. He assists them in the performance of duty and in the pursuit of privilege. He discloses to them their hidden corruptions, and the efficacy of the atoning blood. He reminds them of the promises, and applies them in times of need. He prompts their faith; stimulates their hopes; quickens their graces; stirs up their gifts; enters

gizes their whole spiritual life; in a word, He puts Himself into their whole being with a view to make them partakers of His own nature; so that, as they are filled with Him, they may be filled with holiness; as they live in Him, they may live in holiness; and as they walk in Him, they may walk in holiness.

“Holiness,” says Jonathan Edwards, “is the nature of the Spirit of God, therefore he is called in Scripture the *Holy Ghost*. Holiness, which is as it were the beauty and sweetness of the Divine nature, is as much the proper nature of the Holy Spirit as heat is the nature of fire, or sweetness was the nature of that holy anointing oil, which was the principal type of the Holy Ghost in the Mosaic dispensation; yea, I may rather say, that holiness is as much the proper nature of the Holy Ghost, as sweetness was the nature of the sweet odour of that ointment. The Spirit of God so dwells in the hearts of the saints, that He there, as a seed or spring of life, exerts and communicates Himself in this His sweet and Divine nature, making the soul a partaker of God’s beauty and Christ’s joy, so that the saint has truly fellowship *with* the Father, and with His Son Jesus Christ, in thus having the communion or participation *of* the Holy Ghost. The grace which is in the hearts of the saints is of the same nature with the Divine holiness, as much as it is possible for that holiness to be, which is infinitely less in degree; as the brightness that is in a diamond which the sun shines upon is of the same nature with the brightness of the sun, but only that it is as nothing to it in degree. Therefore Christ says (John iii. 6), “*That which is born of the Spirit is spirit*” —i.e., the grace that is begotten in the hearts of the saints is something of the same nature with that Spirit, and so is properly called a *spiritual nature*; after the same manner as that which is born of the flesh is flesh, or that which is born of corrupt nature is corrupt nature.”

DYING IN THE LORD.

THE REV. J. PAWSON.

THE last sermon he preached was in Wakefield, on the 3rd of February, 1806, from Mark iii. 35, “Whosoever shall do

the will of God," &c. He had for some time complained of indisposition, and now expressed himself as incapable of further labour in the ministry. On Thursday, the 6th of February, he was for the first time confined to his room, being now attacked by an inflammation in his bowels. From this period he appeared to be fast approaching to the borders of the grave; this was to him a source of consolation, and he frequently declared, that when his pain was most acute, his confidence in God was strongest.

On Tuesday, the 25th, to the astonishment of all, he came downstairs without assistance, and with uncommon earnestness, exhorted those ministers who were present to insist especially on the necessity of enjoying the witness of the Spirit and holiness of heart, and then declared that the only foundation of his hope was the infinite merits of the Lord Jesus. On the same day, he said to those around, "All will be well soon; I can speak of my funeral as cheerfully as of my wedding." In a conversation he had with a friend, on the necessity of doing all things to the glory of God, he declared that he had never purchased a single article since his conversion but with an eye to eternity, and said, "I have nothing to do—all is ready."

On Thursday, the 27th, to Mr. Smith, from Birstal, he said—"Give my love to the congregation, and tell them I am going to my precious Saviour. The Heaven of Heavens is open to my view. I have nothing on my mind. I have nothing to do but die. I have long been sailing to this fair haven. Sometimes the seas have been rough and tempestuous. Satan has often tried to raise a storm, if possible, to overset my little bark, but this he could not effect. No, no; now Satan hath no business with me. He appears to have quitted the field, and given it up as a lost case." At another time he spoke to this effect:—"All the powers of darkness will never be able to extinguish the flame of Divine love that burns within." Soon afterwards he said, "It is enough, Christ died for me. I am mounting up to the throne of God." Then he broke out into the most rapturous strains of praise; and clasping his hands, said, "I know I am dying, but my death-bed is a bed of roses. I have no thorns planted upon my dying pillow.

On Friday, 28th, being told that he would fatigue himself by speaking too much, he exclaimed:—"I spend my breath as

freely as I received it." One of his friends reminding him he had not now to seek the Lord, He replied, "No, I have not to seek the Lord, nor has He to seek me." Some wine and water being offered to him, he (though scarcely able), took it into his own hand, and then, in the most solemn and affecting manner, administered to himself the Sacrament. This was, indeed, a blessed and profitable season to all present.

On Saturday, March 1, about one o'clock in the morning, he spoke of death with the greatest cheerfulness, and feeling at his pulse, wondered that he should delay His coming:—"I have no dread, all is prepared. Death is welcome." A few hours after this, he again committed his wife into the hands of God, telling her she would soon follow, and that the Lord would be her refuge and strength. Feeling himself exceedingly weak, he said, "I am on the verge of eternity," and with his utmost remaining strength, exclaimed, "*Victory, Victory, Victory, through the Blood of the Lamb; let my soul now take its everlasting flight.*" After this he sung the following verse, from one of his favourite hymns:—

"O, could we but our doubts remove,
Those gloomy doubts that rise;
And see the Canaan that we love,
'With unbeckoned eyes."

"Doubts, gloomy doubts, where are they? I know nothing of gloomy doubts; I have none. Where are they gone?" A friend replied, "I suppose they are fallen at the foot of the cross, where Bunyan's Pilgrim lost his burden." "Oh!" said our Reverend Father, but I am now upon the delectable mountains, and with the shepherds' spying-glass, I view the heavenly country." At this time there appeared a favourable change in his complaint, which continued about ten days, during which period, through extreme debility, he was incapable of speaking much, but what he said was strongly expressive of his happy state. "I have," said he, at one time, "neither pain, sickness, sorrow, nor a wish to live or die. All is well."

"My Jesus to know, And feel His blood flow,
'Tis life everlasting, 'tis heaven below."

"Yes, heaven already is begun, everlasting life is won, is won, is won. I die a safe, easy, happy death. Thou, my God, art present; I know, I feel thou art. Precious Jesus. Glory, glory be to God."

Sunday, 16. Having passed through a very painful night, he said he thought two more such would carry him off; but added, "All is well, my life is hid with Christ in God. And you, my dear partner, will soon follow me." He then, with peculiar energy, spoke the following lines:—

Monday, 17. Being asked if he wanted anything, he replied, "I want nothing but my blessed Jesus, and death; but I have Him now. Thanks be to God, Christ is mine. I am dying, but I shall live for ever. Christ is all in all to me. Death is indeed desirable, but all the days of my appointed time will I wait, till my change come. One present said, 'You will have blessed change. Now Jesus is in me, I know it.' To one who came to see him, he said, 'My Father is drawing fast to a conclusion. O how my Father's light and glory. I am completely happy, completely happy.'"

On Tuesday, the 18th, suffering much from difficulty of breathing, he said, "Dying work is hard work; but now my strength fails, God is the strength of my heart, and my portion for ever; yes, forever and ever. Christ is my Saviour, my All. Help me to render unto Thee the praise of justly due to Thine excellent Name for the support I feel. Oh how I do not suffer me to faint. No—

"From Zion's top the breezes blow,
Refreshing all the vales below."

About eleven o'clock at night he began to be much worse, respiration was exceedingly difficult, and he appeared to suffer much pain.

Early on Wednesday morning he said to his nephew and fellow-labourer, who sat by his bed-side, "I feel I am dying, but must get up and die in my chair." Soon after he was seated, he said, "Now kneel down, both of you, and pray that I may be released, if it be the will of God." After they had prayed, he took hold of the hand of each of them, and gave them his dying blessing. He then lifted up his hands and eyes to heaven, and said, "Lord Jesus, receive my spirit." Soon after he was again put into bed, and said, "My God! my God! my God!" These were the last words he distinctly uttered. He was now incapable of speaking, and sunk very fast, but was perfectly sensible to the end. He died about twenty minutes past nine o'clock in the morning, apparently without any struggle or pain, in the 69th year of his age, and 44th of his ministry, leaving a most glorious testimony that he was gone to be far ever with the Lord.—*Methodist Magazine*, for 1806.

THE TREASURY.

The Changes of Life.

A CENTURY sweeps our globe, and dispossesses of its inmates every cottage, every mansion, every palace, and every family. "One generation passeth away and another cometh;" and we are all retiring from all the busy concerns below the sun. We are building houses for others to inhabit; we are also planting trees for others to enjoy the fruit; the heir is sighing for his father's inheritance; and our successors are ready to assume our businesses, our offices, and our honours. But we are not to complain of this; we also have succeeded others—other men have laboured, and we have entered into their labours. Such is the constitution of everything. So the providence of God administers all the affairs in the Church, as well as in the world; and in every age the inquiry has been easily answered, "The fathers, where are they? and the prophets, do they live for ever?"

Virtue without Religion.

VIRTUE may exist, and in such a degree, too, as to constitute it a lovely object in the eyes of the world; but if there be in it no reference of the mind to the will of God, there is no religion in it. Such virtue as this has its reward in its natural consequences—in the admiration of others, or in the delights of conscious satisfaction; but we cannot see why God will reward it in the capacity of your Master, when His service was not the principle of it, and you were therefore not acting at all the part of a servant to Him; nor do we see how He can reward *it in the capacity of your Judge, when, in the whole process of virtuous feeling, and virtuous sentiment, and virtuous conduct, you carried in your heart no reference*

whatever, for a single moment, to Him as your Lawgiver.

The Glory of God.

TRAJAN, the Emperor of Rome, is related as having had the following conversation with a Jewish rabbi:—"You teach," said the emperor, "that your God is everywhere, and boast that He resides among your nation. I should like to see Him." "God's presence is indeed everywhere," replied the rabbi, "but he cannot be seen—no mortale eye can behold His glory." The emperor was not satisfied. "Well," said Joshua, "suppose we try to look first at one of His ambassadors." The emperor consented. The rabbi took him into the open air at noon, and bade him look upon the sun in its meridian splendour. "I cannot," said Trajan—"the light dazzles me." "Thou art unable," said the rabbi, "to endure the light of one of His creatures, and canst thou expect to behold the resplendent glory of the Creator? Would not such a light annihilate thee?"

Time is Short.

It has been well remarked of the value of time, that "if a man has much to write, and but a small piece of paper to write on, he must write small and close;" and that so it is with us, we have much to do, and but little time to do it, and therefore we must do the most we can in the given time.

The Soul's Salvation.

THE eternal salvation of one soul is of greater importance and big with greater events than the temporal salvation of a whole kingdom, though it were for the space of ten thousand ages, because

there will come up a point an instant in eternity, when one soul shall have existed as many ages as all the individuals of a whole kingdom ranged in close succession will in the whole have existed in the space of ten thousand ages. Therefore one soul is capable of a larger share of happiness or misery throughout an endless eternity, for that will still be before it more than a whole kingdom is capable of in ten thousand ages.—*Dr. Doddridge.*

Watching and Praying.

THE command given in these words by our Saviour has often been repeated in different forms. Cromwell used to say, "Trust in the Lord, and keep your powder dry;" and his friend Skippon, in addressing the army, said, "Let us pray heartily and fight heartily, and God will bless us." The same spirit is manifest in the old English proverb, "Love your neighbour, but pull not down your hedge;" and more impressively by Nehemiah, "We made our prayer unto our God, and set a watch."

Obligation of Believers.

THE choicest believers, who are assuredly freed from the condemning power of sin, ought yet to make it their business all their lives to mortify the indwelling power of sin.—*Owen.*

Man Without Grace.

THE mind of the natural and unregenerated man resembles the chaos before it received the impress of the hand and Spirit of its Creator—darkness and void; and except this Spirit of His grace move upon its darkness, irradiating and illuminating the depths of its inanity, it can no more either bring forth or conceive anything to the praise and honour of God than the earth can bring forth her increase without the

favouring light and fervency of the sun, and the goodly dew of heaven; but as were the mists and vapours which hung round that lump of confusion, so are the thoughts of the natural mind—very phantoms of delusion.

Happiness and Charity.

HAPPINESS does not consist in the abundance which a man possesses. The peasant's head lies as easy as the head that is crowned. Happiness consists in a conscience at ease; in the assurance that we have filled our various stations as we ought—to the glory of God. The motives of our actions should be good-will: "we should do to others as we would they should do to us." This is the more excellent way. By no other way can we act as we ought. "Without charity, the gifts of fortune, the talents of intellect, the flame of zeal, are all as sounding brass, and tinkling cymbals." Charity is what all must admire, and the good must follow. Charity is modest; it would fain pass by unseen; it sheds tears for all, but wishes no eye to see it but that of God alone. It is a lamp which shall never go out; prophecies shall fail; tongues shall cease; knowledge shall vanish away; but "charity never faileth." It is the fairest flower which now flourishes in the garden of God, and it shall be in the Paradise above. It shall still be the theme of universal praise—the source of universal blessedness. Here we see through a glass darkly; we know but in part; but when we are in that world of glory we shall remember with joy all the good we have done—every widow's heart we have cheered—every orphan's sorrow we have chased—every tear we have dried up. Every cloud which obscured this shall be cleared away. Then faith retires, hope is no longer exercised, but charity abides.

DIVINE GUIDANCE.

HELP me, O God, to run my race,
 Without a purpose of my own ;—
 To know no time, to know no place,
 But that which comes from Thee alone.

How vain and helpless every plan,
 Which builds itself on human choice ;
 The hope, the strength of feeble man
 Is found in listening to Thy voice.

Then let my roving thoughts be still,
 My earthly hopes and purpose slain ;
 And in their stead the glorious will
 Of God's great thoughts and purpose reign.

All thoughts, all hearts, O God, control ;
 And most of all, be this Thy care,
 To build Thy kingdom in the soul,
 And wield Thy mighty sceptre there.

T. C. U.



CHRIST DESIRED.

THERE is one thing my heart desires—
 One thing its daily thought inspires ;
 Nor can my supplications rest,
 'Till this doth come and make me blest.

'Tis Christ, not dwelling in the skies,
 'Tis Christ, not seen with outward eyes ;
 But Christ a principle within,
 A living nature, free from sin.

My longing aspirations claim
 More than an outward form or name ;
 Affections, purified, divine,
 The soul of Christ ! May that be mine.

Thy thought, Thy soul, Thine inmost heart,
 As in Thy central life Thou art,
 Oh, may that truth and glory come,
 And make in me its living home !


T. C. U.

THE
GUIDE TO HOLINESS,

AND
CLASS-LEADER'S MAGAZINE.

NOVEMBER, 1870.

FRUITS OF PRAYER.

“HAT profit shall we have if we pray unto Him?” This is a question asked by the man who restrains prayer, or neglects it, or is selfish in his motives, and will only attend to religious duties for the gain which he can make out of them. It is a question which the good man never asks. He has no need to do so. The returns he daily receives to his prayers from God render such a question unnecessary; and then his faith in the Scriptures and the experience of the godly satisfy him as to the benefits of prayer.

The fruits of prayer, however, are like all other fruits, formed in quality, quantity, and use, by variety of circumstances. Make the tree good, and the fruit will be good also. The history of prayer, as connected with God's people, shows plainly how diversified in kind and degree are the fruits which have grown upon this tree. All Christians have an entrance into the holiest, and prevail with God; but all do not go equally near to the Divine power, and equally prevail. All are not Abrahams, Jacobs, Elijahs, Luthers, Wesleys, Bramwells, Paysons, &c. It is said of Apollonius, “that he never asked anything of God which he obtained not.” It is said of Luther, “that by his prayer he could prevail with God at his pleasure.” And we

know how some Scripture saints have brought down fruits of prayer from heaven.

The fruits of prayer as seen and realised by the people of God are so numerous that it is difficult to select. There is one instance, however, of prevalent praying to which we would draw attention. The particulars have been extracted from the Life of *Samuel Winter*. He was born at Balsal, in Warwickshire, 1603, and died 1666. He was a most faithful, holy, and useful minister of the Lord Jesus Christ for about forty years.

When an order was sent to Mr. Winter from the Parliament to attend their Commissioners into Ireland, his wife was very unwilling, and some of their near relations came on purpose to dissuade him. In this strait he retired into his study (as his usual manner was in like cases), and there with much earnestness spread the matter before God, craving His direction therein. And the Lord was pleased to set it upon his spirit that he should go, and be carried in safety thither, and there become an instrument of converting many souls to God. When he had declared this to his wife and friends, they acquiesced, and so he resolved upon that journey; and though they took shipping in the midst of winter, and went with a master that was not well acquainted with those seas, yet they found the seas calm, and their passage so speedy, that the captain of the ship said in his whole life he had never known so calm and speedy a passage.

Not long after Mr. Winter's coming into Ireland, he went with the Commissioners unto Kilkenny, where Colonel Jones's wife fell sick of the yellow jaundice and some other distempers; her husband invited certain ministers and some other friends to spend some hours in prayer in her behalf; and Mr. Winter was the last man that prayed, but before he began he asked her, "Whether she had faith to be healed?" She answered, she thought she had. Then he went to prayer, and wrestled exceedingly with God, and when he had done, he went again to her, and said that she should live, and not die at that time. At this saying of his, his wife and sister were much troubled, and told him in private they would have given much money rather than that he should have spoken so. But he again told them that she should not die at that time.

Yet she continued very weak for a month or more, till her doctors gave her up for a dead woman, whereupon Mr. Winter's wife again blamed him for his confident saying that she must live; to which he smilingly answered, "Well, she is not yet dead." At length her disease so prevailed, that she lost the use of her senses, and her servants that stood weeping about her said, "Now she is near death, indeed." The Saturday following, as Mr. Winter sat at dinner, a messenger came to him from Colonel Jones, to tell him that if he would see his wife alive, he must come away presently, for she was now a-dying. At this Mrs. Winter was much troubled, because of her husband's former confidence in promising her life. But Mr. Winter made no great haste to be gone, saying that he knew well when God answered his prayers, and when not.

After he had dined he went to the house, where he found the Colonel sitting by her, ready to close her eyes so soon as the breath departed out of her body, for so she had enjoined him in the time of her health. She lay speechless, and without the use of her senses, not answering, nor moving her eyes, though her husband and Mr. Winter called unto her; whereupon her husband judged she had lost her hearing. Mr. Winter requested that he might pray with her; but her husband refused, saying she was senseless, and had been a-dying all that morning. Mr. Winter urged again that he might pray. "No," said the Colonel, "it is to no purpose; she is a dead woman." Yet Mr. Winter urged the third time that he might pray, saying, "Her life is yet in her;" and so he went to prayer with much earnestness and importunity.

When prayer was ended, Mr. Winter going to her bedside, she looked upon him, and with a smiling countenance said, "O, see the fruit of prayer! O, see the fruit of prayer! Set me up, and give me something to eat! I am cured, but not by the art of doctors; only fervent prayers have prevailed with God for me." They gave her some bread and butter, of which she ate pretty heartily. Then did her husband send for the doctors; but she bade them not to provide any more physic for her, saying that she would take none, for she would not dishonour God, ~~nor~~

wrong prayer so much as to take any more physic. Nor could she by any means be persuaded to it.

On Monday following, Mrs. Winter hearing that Mrs. Jones was walking in her garden, went to see her, and found her there. So soon as she saw Mrs. Winter, she went to meet her, and said, "O, see the fruit of prayer!" Mrs. Winter blessed God for her recovery; whereupon she said, "My doctors would have me take more physic. But it is God that hath cured me, and He only shall have the praise of it. I will take nothing of them; they shall not boast that they have cured me; for God by prayer hath done it. It is prayer alone that hath done it." And, indeed, herein God made good that gracious promise, "The prayer of faith shall save the sick, and the Lord shall raise him." (James v. 15.)

Some months after, Mr. Winter with his family removed to Dublin, and after some time, the aforesaid Mrs. Jones fell sick again, whereupon Mr. Winter and his wife and her sister went to visit her. When they came she called for Mr. Winter to pray with her. A lady that was present, coming to Mrs. Winter's sister, said, "Do you think this good woman will recover or not?" She answered, "I know not yet; but when my brother Winter hath done prayer I will tell you more." When Mr. Winter had ended his prayer, she came to her again, and said, "What think you now?" She answered, she believed that she would not recover, and so said Mrs. Winter also. The reason whereof was, because they observed that in his prayer he was more earnest in praying for the spiritual and eternal welfare of her soul, than for her bodily health.

When they were returned home, Mrs. Winter asked her husband what he thought of her? He answered, "She will die." And this he said, because when in prayer he would have begged of God to restore her to health, he could not do it, but could only pray for her eternal happiness. It is the observation of a reverend divine:—"That when God intends not to hear, He lays the key of prayer out of the way, as being loath that such *precious breath* as that of prayer is should be without full and *clear success*."

At length Mrs. Jones, finding herself very weak, sent for Mr. Winter to pray with her, and after prayer she said unto him :—
“Sir, I fear you love me not so much as formerly. God heard your prayers for me when I was dying at Kilkenny, but now you do not pray so earnestly for my life as you did then.”
“No,” said he, “I neither do, nor can do it; though I love as well as ever. For when I would pray for your life, my tongue is turned to pray for your eternal welfare. Therefore I believe that you are not a woman for this world.” And it pleased God shortly to take her to Himself.

At another time, Mrs. Winter’s sister going to England, left her only son with her; after a while the child fell into an high fever, and one morning the maid, with whom the child lay, came to her mistress, and told her she feared the child had the plague, for that he had many spots in his bosom; and the plague at this time was in Dublin. Mrs. Winter presently sent for a doctor, who, when he had seen him, said he much feared the child’s life. Hereupon Mrs. Winter went to her husband in his study, requesting him that he would be earnest with God for the child’s life. At noon, when her husband came down, she asked him what he thought of the child? He bade her not trouble herself, for the child would live. Before the next day the child began to amend, and within a few days was perfectly well.

Whilst they were in Dublin Mrs. Winter’s sister’s husband, being upon his occasions in London, fell dangerously sick; his physicians after a time gave him up for dead. Another of Mrs. Winter’s sisters wrote her word of it; adding that she believed before that letter could come to her hands, he would be dead and buried. As soon as they received it, his wife desired that that afternoon might be set apart to seek God; and, accordingly, some Ministers and Christians were invited to meet together for that end. When the time was come, Mrs. Winter requested her husband to come away, for the company were met. He had bidden go before; for he must endeavour to know of the Lord whether he was yet living or no. When some of the *Ministers had prayed*, Dr. Winter came in. They prayed with *submission, that if he were yet in the land of the living, the*

Lord would be pleased to be his Physician. But, in the close of the day, when Dr. Winter came to pray, he spake with confidence that he was alive. When Dr. Winter was risen from his knees, he went to his sister-in-law, and took her by the hand, saying, "Be of good comfort, for your husband is alive, and shall recover, and you shall see him again with joy." She, crying out aloud, said, "Ah, brother, I fear he is dead. Do you think he is alive?" "I know (said he) that he is alive," and repeated over his former words. And accordingly in their next letters they heard of his recovery. The last time the soldiers pulled the Parliament to pieces, Dr. Winter and his friends in Dublin were in great fears of the confusions that were like to follow. Whereupon he kept weekly fasts with his congregation for a great while together. And one time, as he was praying, in imitation of Abraham's praying for Sodom, he used such like expressions: "Lord, wilt Thou also destroy the righteous with the wicked? Peradventure there be fifty thousand righteous that are therein?" And when he came to the last number of ten thousand, as he knelt against a post in the room, he saw a great shining light about him, and heard perfectly a voice, saying: "The nation shall be spared for ten thousand righteous persons' sake."

Upon this he turned his prayer into praises and thanksgivings, inasmuch that all the company could not but take notice of it, though none of them heard the voice but himself only. Dr. Winter afterwards told his wife that he perceived a voice might be spoken to one in a room where many were, and yet none else hear it. And when he lay upon his death-bed his wife asked him about it again, and he said, "That he did as certainly and plainly hear it, as he heard her then speak."

After he returned to England, he with his wife sojourned in Dr. Drake's house, in which time his second daughter fell sick of the twisting of her bowels. She lay in great torments from Monday till Saturday night, and the doctors had little hopes of her life. On Saturday, in the evening, Dr. Winter came in, and meeting her sister, inquired how she did? Her sister answered she was near death; for that the doctors having prescribed something to be given her in a spoon, her teeth were

so set that her aunt and she had much ado to open them to put it into her mouth. "But (said she) sir, what do you think of her?" "Give me (said he) a candle, that I may go into my chamber, and anon I will tell you whether she shall live or die." When he came down, she met him at the foot of the stairs, and asked him what he thought of her now? He answered, "Your sister will live." And so, going up into his chamber, he spake to his wife and bid her use all means for her recovery, for (said he) "She must not die at this time." His wife begged of him not to be so confident, for there were no hopes of her recovery; yet he told her mother and aunt that she should recover. His wife was much troubled at it, notwithstanding her many experiences. But the next day signs of recovery began to appear, and within a little space she was perfectly well.

Other instances of his power and prevalency in prayer might be given; but these may suffice, as evidently demonstrating that the Lord our God "never saith to the seed of Jacob, Seek ye my face in vain."

The above facts may be read not only as illustrations of the power of prayer, but of the secret knowledge of the holy as revealed unto them by God. (*See Article, "Divine Arcana," in the September number.*) * * *

HOW TO LEAD A SPIRITUAL LIFE.]

BY REV. THEO. L. CUYLER.

HOW is the spiritual mind to be kept spiritual? Will a renewed heart "keep sweet" of itself; or will it tend back toward corruption again? Will grace live within us without watching? Will spirituality grow without tillage of the heart garden?

To these questions Christian experience says, *No!* Conversion brings a man into a new state—"all things have become new;" but yet there is a stiff under-current running toward the old state. No converted man, however thoroughly renewed by the Divine Spirit, will stay converted unless God watch over him.

and he watch over himself. Conversion is simply the turning of the heart from sin to the Saviour; and unless the heart hold fast to Christ and Christ hold fast to it, that heart will drop away into self-indulgence, pride, unbelief, and besetting sins. Paul would not have remained Paul for four-and-twenty hours if Divine power had not kept him. "Not I, but Christ that liveth in me." "I can do all things *through Christ* which strengtheneth me." What are the essential things to maintain spiritual-mindedness?

I. Prayer, of course, comes among the foremost. Not *saying* prayers; but praying. A dull, formal, monotonous repetition of devout phrases every night and morning puts the conscience to sleep, just as surely as a low crooning tune puts a baby to sleep in a cradle. But genuine prayer is quite a different thing from that. It is the soul's keeping the track open, and maintaining a *constant intercourse with God*. Prayer is just as vital a thing to my heart as are the water-pipes in my house that connect with the reservoir. A double office belongs to the conduit-pipe of prayer; it serves at once as the inlet of grace, and as the outlet of gratitude. I thank God for what He gives, and I receive the gifts to be thankful for. And our prayers do not smell enough of the sweet, holy fragrance of gratitude. For a sinner to be *anywhere* out of perdition is a matter of thanksgiving; but to be actually on the highway to heaven, with the love-light of Jesus's face streaming on us, is enough to make our "feet to be like hind's feet," and to set us to leaping like the roe. "In everything give thanks."

Prayer, then, is the channel for gratitude and penitence to flow Godward: the channel for grace and strength to flow from him into our dry hearts. When the channel gets clogged up with doubts and unbelief, or gets frozen up with selfishness and indifference, the supplies stop; and *death begins*. Just as soon attempt to keep up a blooming and fruit-bearing piety without perpetual prayer as to set your geraniums into full flower by locking them in a vault. I have always observed that backslidings begin with a neglected closet and a neglected prayer-meeting. "Why don't the water run in my house to-day?" I send for the plumber, and he says to me, "Friend, the connection is broken." Woe to that professing Christian who has ~~broken~~ *broken* his connection with his God!

I sometimes think of prayer as a celestial telegram. Our messages go upward with the speed of thought. The return of mercies flows downward with the promptness of Divine love. Sometimes the answer anticipates the request. Sometimes the answer is delayed; then we can only *wait*. Sometimes it comes in a startling shock—like a death-message over the wires. But it is all right; God makes no mistakes. Faith says, "If I put myself in connection with the God of love, I must take just what His wisdom sends. Thy will be done!"

Ah! there is something far worse than to receive dispensations of trial from yonder Father of lights. It is to have the telegraph of prayer so utterly out of order through disuse, or so broken down, that all communication stops, and the soul is cut off from heaven. But a healthy Christian's spiritual telegraph is ever busy; it worketh by the electricity of love. Up into the All-hearing ear floweth the constant stream of confession, penitence, desire, gratitude, and petition; and downward cometh the "grace sufficient," the strength equal to the day, the joys in the Holy Ghost. Then, brother, *pray without ceasing*. A true child of grace was never born dumb.

The second essential to spirituality is watchfulness. "What I say unto you, I say unto all—*Watch!*" Christ knew perfectly well to whom He was talking. In coupling together prayer and self-watching, he married the sovereignty of God to the Christian's free agency. Never yet have we seen the heart that could be trusted without oversight. It must be a close, wary, wakeful watch. If you were set to keep a bird sitting unfastened on the palm of your hand, you would know what is meant by *keeping the heart with all diligence*. Have the arm of godly resolution ready—ready to seize it the moment it attempts to fly away into sinful indulgence. Do not take off your eye one instant. The price of a spiritual life is "eternal vigilance." The lusts of the flesh will steal silent marches on us; temper will start up like an unchained mastiff, and *bite*, before we are aware; the unruly tongue gets loose; pride gets the reins; or some other besetting sin is on the move. "Wherefore I say unto all, *Watch.*" Watch the sly approaches of the tempter. Watch the thought-cradles in your own soul wherein the infant purposes are nursed. Watch over your own resolutions. Watch the leadings of God. Watch for opportunities to do good. Watch

for the coming of your Master. While the *Martha* of your industry and your benevolence is busy within, let the *Mary* of your devout vigilance be ever on the look-out for the coming of your Lord. Blessed are those servants whom, when the Master cometh, He shall find *watching* !

“Beyond the watching and the weeping,
Beyond the waking and the sleeping,
Beyond the sowing and the reaping.

We shall be soon.

Love—rest—and home,

Sweet home !

Lord ! tarry not, but come !”



SEVEN ADVICES TO THE HOLY.

BY JOHN WESLEY.

I. **W**ATCH and pray continually against pride. If God has cast it out, see that it enter no more ; it is full as dangerous as desire. And you may slide back into it unawares ; especially if you think there is no danger of it. “Nay, but I ascribe all I have to God.” So you may, and be proud nevertheless. For it is pride, not only to ascribe anything we have to ourselves, but to think we have what we really have not. Mr. Law, for instance, ascribed all the light he had to God, and so far he was humble ; but then he thought he had more light than any man living ; and this was palpable pride. So you ascribe all the knowledge you have to God ; and in this respect you are humble. But if you think you have more than you really have, or if you think you are so taught of God as no longer to need man’s teaching, pride lieth at the door. Yes, you have need to be taught not only by Mr. Morgan, by one another, by Mr. Maxfield, or me, but by the weakest preacher in London ; yea, by all men. For God sendeth by whom He will send.

Do not therefore say to anyone who would advise or reprove you, “You are blind ; you cannot teach me.” Do not say, “*This is your wisdom, your carnal reason ;*” but calmly weigh *the thing before God.*

Always remember, much grace does not imply much light.

These do not always go together. As there may be much light where there is but little love, so there may be much love where there is little light. The heart has more heat than the eye; yet it cannot see. And God has wisely tempered the members of the body together, that none may say to another, "I have no need of thee."

To imagine none can teach you but those who are themselves saved from sin, is a very great and dangerous mistake. Give not place to it for a moment; it would lead you into a thousand other mistakes, and that irrecoverably. No; dominion is not founded in grace, as the madmen of the last age talked. Obey and regard "them that are over you in the Lord," and do not think you know better than them. Know their place and your own; always remembering, much love does not imply much light.

The not observing this has led some into many mistakes, and into the appearance at least of pride. O, beware of the appearance and the thing! Let there "be in you that lowly mind which was in Christ Jesus." And "be ye likewise clothed with humility." Let it not only fill, but cover you all over. Let modesty and self-diffidence appear in all your words and actions. Let all you speak and do show that you are little, and base, and mean, and vile in your own eyes.

As one instance of this, be always ready to own any fault you have been in. If you have at any time thought, spoke, or acted wrong, be not backward to acknowledge it. Never dream that this will hurt the cause of God; no, it will further it. Be therefore open and frank when you are taxed with anything: do not seek either to evade or disguise it; but let it appear just as it is, and you will thereby not hinder but adorn the Gospel.

II. Beware of that daughter of pride, enthusiasm. O, keep at the utmost distance from it! Give no place to a heated imagination. Do not hastily ascribe things to God. Do not easily suppose dreams, voices, impressions, visions, or revelations to be from God. They may be from Him. They may be from nature. They may be from the devil. Therefore "believe not every spirit, but try the spirits whether they be of God." Try all things by the written word, and let all bow down before it. *You are in danger of enthusiasm every hour, if you depart ever so little from Scripture; yea, or from the plain, literal meanin*

of any text, taken in connection with the context. And so you are, if you despise, or lightly esteem, reason, knowledge, or human learning; every one of which is an excellent gift of God, and may serve the noblest purposes.

I advise you never to use the words wisdom, reason, or knowledge, by way of reproach. On the contrary, pray that you yourself may abound in them more and more. If you mean worldly wisdom, useless knowledge, false reasoning, say so; and throw away the chaff, but not the wheat.

One general inlet to enthusiasm is expecting the end without the means; the expecting knowledge, for instance, without searching the Scriptures, and consulting the children of God; the expecting spiritual strength, without constant prayer and steady watchfulness; the expecting any blessing without hearing the word of God at every opportunity.

Some have been ignorant of this device of Satan. They have left off searching the Scriptures. They said, "God writes all the Scriptures on my heart. Therefore, I have no need to read it." Others thought they had not so much need of hearing, and so grew slack in attending the morning preaching. O, take warning, you who are concerned herein! You have listened to the voice of a stranger. Fly back to Christ, and keep in the good old way, which was "once delivered to the saints;" the way that even a heathen bore testimony of: "That the Christians rose early every day to sing hymns to Christ as God."

The very desire of "growing in grace" may sometimes be an inlet of enthusiasm. As it continually leads us to seek new grace, it may lead us unawares to seek something else new, beside new degrees of love to God and man. So it has led some to seek and fancy they had received gifts of a new kind, after a new heart; as, (1.) The loving God with all our mind; (2.) With all our soul; (3.) With all our strength; (4.) Oneness with God; (5.) Oneness with Christ; (6.) Having our life hid with Christ in God; (7.) Being dead with Christ; (8.) Rising with Him; (9.) The sitting with Him in heavenly places; (10.) The being taken up into His throne; (11.) The being in the *New Jerusalem*; (12.) The seeing the tabernacle of God come *down among men*; (13.) The being dead to all works; (14.) The *not being liable* to death, pain, or grief, or temptation.

The ground of many of these mistakes is, the taking every

fresh, strong application of any of these Scriptures to the heart to be a gift of a new kind; not knowing that several of these Scriptures are not fulfilled yet; that most of the others are fulfilled when we are justified; the rest, the moment we are sanctified. It remains only to experience them in higher degrees. This is all we have to expect.

Another ground of these and a thousand mistakes is, the not considering deeply that love is the highest gift of God—humble, gentle, patient love; that all visions, revelations, manifestations whatever, are little things compared to love; and that all the gifts above-mentioned are either the same with, or infinitely inferior to, it.

It were well you should be thoroughly sensible of this—the heaven of heavens is love. There is nothing higher in religion; there is, in effect, nothing else; if you look for anything but more love, you are looking wide of the mark, you are getting out of the royal way. And when you are asking others, “Have you received this or that blessing?” if you mean anything but more love, you mean wrong; you are leading them out of the way, and putting them upon a false scent. Settle it then in your heart, that from the moment God has saved you from all sin, you are to aim at nothing more but more of that love described in the thirteenth of the Corinthians. You can go no higher than this till you are carried into Abraham’s bosom.

I say yet again, beware of enthusiasm. Such is, the imagining you have the gift of prophesying, or of discerning of spirits, which I do not believe one of you has; no, nor ever had yet. Beware of judging people to be either right or wrong by your own feelings. This is no Scriptural way of judging. O, keep close to “the law and to the testimony!”

III. Beware of Antinomianism; “making void the law,” or any part of it, “through faith.” Enthusiasm naturally leads to this; indeed, they can scarce be separated. This may steal upon you in a thousand forms, so that you cannot be too watchful against it. Take heed of everything, whether in principle or practice, which has any tendency thereto. Even that great truth, that “Christ is the end of the law,” may betray us into it, if we do not consider that He has adopted every point of the moral law, and grafted it into the law of love. Beware of thinking, “Because I am filled with love;”

need not have so much holiness. Because I pray always, therefore I need no set time for private prayer. Because I watch always, therefore I need no particular self-examination." Let us "magnify the law," the whole written word, "and make it honourable." Let this be our voice: "I prize Thy commandments above gold or precious stones. O, what love have I unto Thy law! all the day long is my study in it." Beware of Antinomian books; particularly the works of Dr. Crisp and Mr. Saltmarsh. They contain many excellent things; and this makes them the more dangerous. O, be warned in time! Do not play with fire. Do not put your hand on the hole of a cockatrice' den. I entreat you, beware of bigotry. Let not your love or beneficence be confined to Methodists, so called, only; much less to that very small part of them who seem to be renewed in love; or to those who believe yours and their report. O, make not this your Shibboleth! Beware of stillness; ceasing in a wrong sense from your own works. To mention one instance out of many: "You have received," says one, "a great blessing. But you began to talk of it, and to do this and that; so you lost it. You should have been still."

Beware of self-indulgence; yea, and making a virtue of it, laughing at self-denial, and taking up the cross daily, at fasting or abstinence. Beware of censoriousness; thinking or calling them that anyways oppose you, whether in judgment or practice, blind, dead, fallen, or "enemies to the work." Once more, beware of Solifidianism; crying nothing but, "Believe, believe!" and condemning those as ignorant or legal who speak in a more Scriptural way. At certain seasons, indeed, it may be right to treat of nothing but repentance, or merely of faith, or altogether of holiness; but, in general, our call is to declare the whole counsel of God, and to prophesy according to the analogy of faith. The written word treats of the whole and every particular branch of righteousness, descending to its minutest branches; as, to be sober, courteous, diligent, patient, to honour all men. So, likewise, the Holy Spirit works the same in our hearts, not merely creating desires after holiness in general, but strongly inclining us to every particular grace, leading us to every individual part of "whatsoever is lovely." And this with the greatest propriety; for as "by works faith is made perfect," so ~~the completing~~ or destroying the work of faith, and enjoying

the favour or suffering the displeasure of God, greatly depends on every single act of obedience or disobedience.

IV. Beware of sins of omission; lose no opportunity of doing good in any kind. Be zealous of good works; willingly omit no work, either of piety or mercy. Do all the good you possibly can to the bodies and souls of men. Particularly, "thou shalt in anywise reprove thy neighbour, and not suffer sin upon him." Be active. Give no place to indolence or sloth; give no occasion to say, "Ye are idle, ye are idle." Many will say so still; but let your whole spirit and behaviour refute the slander. Be always employed; lose no shred of time; gather up the fragments, that nothing be lost. And whatsoever thy hand findeth to do, do it with thy might. Be "slow to speak," and wary in speaking. "In a multitude of words there wanteth not sin." Do not talk much; neither long at a time. Few can converse profitably above an hour. Keep at the utmost distance from pious chit-chat, from religious gossiping.

V. Beware of desiring anything but God. Now you desire nothing else; every other desire is driven out; see that none enter again. "Keep thyself pure;" let your "eye" remain "single, and your whole body shall be full of light." Admit no desire of pleasing food, or any other pleasure of sense; no desire of pleasing the eye or the imagination, by anything grand, or new, or beautiful; no desire of money, of praise, or esteem; of happiness in any creature. You may bring these desires back; but you need not; you need feel them no more. O, stand fast in the liberty wherewith Christ hath made you free!

Be patterns to all, denying yourselves, and taking up your cross daily. Let them see that you make no account of any pleasure which does not bring you nearer to God, nor regard any pain which does; that you simply aim at pleasing Him, whether by doing or suffering; that the constant language of your heart, with regard to pleasure or pain, honour or dishonour, riches or poverty, is—

"All's alike to me, so I
In my Lord may live and die!"

VI. Beware of schism, of making a rent in the Church of Christ. That inward disunion, the members ceasing to have a reciprocal love "one for another" (1 Cor. xii. 25), is the very root of all contention, and every outward separation. Beware

of everything tending thereto. Beware of a dividing spirit; shun whatever has the least aspect that way. Therefore, say not, "I am of Paul, or of Apollos;" the very thing which occasioned the schism at Corinth. Say not, "This is my preacher; the best preacher in England. Give me him, and take all the rest." All this tends to breed or foment division, to disunite those whom God hath joined. Do not despise or run down any preacher; do not exalt anyone above the rest, lest you hurt both him and the cause of God. On the other hand, do not bear hard upon any by reason of some incoherency or inaccuracy of expression; no, nor for some mistakes, were they really such.

Likewise if you would avoid schism, observe every rule of the Society and of the bands, for conscience' sake. Never omit meeting your class or band; never absent yourself from any public meeting. These are the very sinews of our Society; and whatever weakens; or tends to weaken, our regard for these, or our exactness in attending them, strikes at the very root of our community. As one saith, "That part of our economy, the private weekly meetings for prayer, examination, and particular exhortation. has been the greatest means of deepening and confirming every blessing that was received by the Word preached, and of diffusing it to others who could not attend the public ministry; whereas without this religious connection and intercourse, the most ardent attempts by mere preaching, have proved of no lasting use."

Suffer not one thought of separating from your brethren, whether their opinions agree with yours or not. Do not dream that any man sins in not believing you, in not taking your word; or that this or that opinion is essential to the work, and both must stand or fall together. Beware of impatience of contradiction. Do not condemn or think hardly of those who cannot see just as you see, or who judge it their duty to contradict you, whether in a great thing or in a small. I fear some of us have thought hardly of others, merely because they contradicted what we affirmed. All this tends to division; and by everything of *this kind*, we are teaching them an evil lesson against ourselves.

O beware of touchiness, of testiness, not bearing to be spoken to; starting at the least word; and flying from those who do not implicitly receive mine or another's sayings!

Expect contradiction and opposition, together with crosses of various kinds. Consider the words of St. Paul: "To you it is given, in the behalf of Christ"—for His sake, as a fruit of His death and intercession for you—"not only to believe, but also to suffer for His sake." (Phil. i. 29.) "It is given." God gives you this opposition or reproach; it is a fresh token of His love. And will you disown the Giver, or spurn His gift, and count it a misfortune? Will you not rather say, "Father, the hour is come that Thou shouldest be glorified; now Thou givest Thy child to suffer something for Thee; do with me according to Thy will?" Know that these things, far from being hindrances to the work of God, or to your soul, unless by your own fault, are not only unavoidable in the course of Providence, but profitable, yea, necessary, for you. Therefore, receive them from God (not from chance) with willingness, with thankfulness. Receive them from men with humility, meekness, yieldingness, gentleness, sweetness. Why should not even your outward appearance and manner be soft? Remember the character of Lady Cutts. It was said of the Roman Emperor, Titus, never anyone came displeased from him; but it might be said of her, never anyone went displeased to her; so secure were all of the kind and favourable reception which they would meet with from her.

Beware of tempting others to separate from you. Give no offence which can possibly be avoided; see that your practice be in all things suitable to your profession, adorning the doctrine of God our Saviour. Be particularly careful in speaking of yourself; you may not, indeed, deny the work of God; but speak of it, when you are called thereto, in the most inoffensive manner possible. Avoid all magnificent, pompous words; indeed, you need give it no general name; neither perfection, sanctification, the second blessing, nor the having attained. Rather speak of the particulars which God has wrought for you. You may say, "At such a time I felt a change which I am not able to express; and since that time I have not felt pride, or self-will, or anger, or unbelief, nor anything but a fulness of love to God and to all mankind." And answer any other plain question that is asked with modesty and simplicity,

And if any of you should at any time fall from what you now are, if you should again feel pride or unbelief, or any

temper from which you are now delivered; do not deny, do not hide, do not disguise it at all, at the peril of your soul. At all events, go to one in whom you can confide, and speak just what you feel. God will enable him to speak a word in season, which shall be health to your soul. And surely He will again lift up your head, and cause the bones that have been broken to rejoice.

VII. Be exemplary in all things; particularly in outward things, as in dress, in little things, in the laying out of your money, avoiding every needless expense, in deep, steady seriousness, and in the solidity and usefulness of all your conversation. So shall you be "a light shining in a dark place." So shall you daily "grow in grace," till "an entrance be ministered unto you abundantly into the everlasting kingdom of our Lord Jesus Christ."

THE LOVE OF GOD.

FROM THE GERMAN OF PH. FR. HILLIER.

Thou Abyss of love essential,
 God, the highest good who art!
 Whom a hidden impulse moveth,
 Ever blessing to impart.
 O Thou sea of love unfathom'd,
 Sun of friendship ever true,
 O Thou mighty soul-physician,
 Fount of comfort ever new!
 All my soul entreateth Thee,
 O Thou Love! now love Thou me!

Gracious Being! let me praise Thee,
 With full heart Thy praises swell,
 Rich Thy grace, it hath no limit,
 None its riches e'er can tell.
 Oh! 'tis wondrous great to sinners,
 'Tis too great for such as we;
 Oh! unbounded is its greatness,
 To Thine own 'tis fatherly;
 All my soul entreateth Thee,
 Mighty Love! oh love thou me!

Thou dost hear my prayer and sighing,
 In my need dost care for me,
 Thou my tears dost count and gather,
 All my yearnings dost Thou see.
 Know'st and sendest all my sorrow.
 Send'st and soothest every smart,
 And my faith and love Thou triest,
 Know'st and probest all my heart.
 All my soul entreateth Thee,
 Sweetest Love! oh love Thou me!

THE HOUR OF FULL SALVATION.

IN the summer of 1869 I met, at a large conference, a young business man, with whose variable religious experience I had been familiar for some years. The company of some who were evidently walking in an atmosphere of Christian love and of victory over the world, to which he was a stranger, led him to feel his need of a full salvation. One evening, after an address on the soul's union with Christ, he was asked the question, "Do you need such a life?" "I do indeed," was the reply. "And are you ready to trust Christ for a full sanctification?" was asked. "I feel that I am," he responded. Then came the searching question, "WHEN?" to which he replied, "Now!" The conversation was so simple and brief that, often as I had witnessed the far-reaching results of an immediate and full surrender of soul to Christ, I could myself hardly believe all that seemed included in those few brief responses would be realised; but soon I heard in all directions of his Gospel labours, and the wondrous results. He was like a flame lighting every circle it touched; and I could name few who, in the eighteen months that I have passed since that brief interview, have done more for the cause of God than this young man, although up to that time he had rather needed to be himself helped than to be called on to help others.

I recently met in the railway-carriage a young lady, of whose remarkable success in Gospel labours among the young and educated I had known. On asking her the secret of her power, she said, that after her large Bible-class one evening, under a deep sense of need of more power in the Spirit, she asked this same young man the secret of his power, and how to obtain it. "*Just abandon your soul to Christ,*" was the brief reply. Accompanied by the Holy Ghost, it was blessed to her heart, so that before she entered her father's door she felt that she had indeed "*abandoned*" her soul and her *all*, without reserve, to trust Christ for victory over every sin, and for every blessing promised in the Scriptures to faith. Her life since seems to have been a continuous act of trust, which like breathing has become the habit of her soul. Many stars are already in her crown of rejoicing, and I doubt not many more will be found "*in that day.*"

I like that word "*abandon.*" It expresses the soul's attitude toward Christ. This attitude may be taken up at any moment, and continued without break through a lifetime—the perfect abandonment to Christ in all His offices of mercy, cleansing, power, and guidance. It places the soul in Christ's hands, and makes Him alone responsible, if we may so speak, for all results. Our responsibility ends with the abiding; for then He Himself works in us both to will and to do of His good pleasure. A life of abiding is a life in which we sin not (1 John iii. 6); we bear much fruit (John xv. 5); we ask what we will, and it shall be done unto us (John xv. 7); and then when He shall appear, we shall have confidence before Him at His coming. (1 John ii. 28.)

Oh, blessed abiding in His love! Oh, blessed keeping of His commandments! How can we ever enough praise God, that in the midst of all the evil of man and of Satan, God's power can be so exercised toward His saints as to keep them abiding in the Vine, as living, fruit-bearing branches!

Let none stagger at the promises of God, or fail of recognising His grace for making them to dwell in love, and dwell in God. Oh, that the simple way of faith, rendered possible by an entire abandonment of soul to Him, might become plain to all of God's children!

May our reader see by the Spirit's illumination that God's time now is his time for availing himself by faith of the provisions made for us in our King, our Sacrifice, our Life, our Conqueror, our Sanctifier, our ALL IN ALL.

R. P. SMITH.

SECRET DEVOTION.

TRUE religion disposes persons to be much alone, in solitary places, for holy meditation and prayer! So it wrought in Isaac. Gen. xxiv. 63. And which is much more, so it wrought in Jesus Christ. How often do we read of His retiring into mountains and solitary places, for holy converse with His Father? It is difficult to conceal great affection, but yet gracious *affections* are of a much more silent and secret nature, than *those that are counterfeit*. So it is with the gracious sorrow *of the saints*, so it is with their sorrow for their own sins.

Thus the future gracious mourning of true penitents, at the beginning of the latter-day glory, is represented as being so secret, as to be hidden from the companions of their bosom. Zech. xii. 12, 13, 14. "And the land shall mourn, every family apart, the family of the house of David apart, and their wives apart; the family of the house of Nathan apart, and their wives apart; the family of the house of Levi apart, and their wives apart; the family of Shimei apart, and their wives apart; all the families that remain, every family apart, and their wives apart." So it is with their sorrow for the sins of others. The saints' pains and travailing for the souls of sinners is chiefly in secret places. Jer. xiii. 17. "If ye will not hear it, my soul shall weep in secret places for your pride, and mine eye shall weep sore, and run down with tears, because the Lord's flock is carried away captive." So it is with gracious joys; they are "hidden manna," in this respect, as well as others. Rev. ii. 17. The Psalmist seems to speak of his sweetest comforts, as those that were to be had in secret. Ps. lxiii. 5, 6. "My soul shall be satisfied as with marrow and fatness; and my mouth shall praise Thee with joyful lips; when I remember Thee upon my bed, and meditate on Thee in the night-watches." Christ calls forth His spouse, away from the world, into retired places, that He may give her His sweetest love. Cant. vii. 11, 12. "Come, my beloved, let us go forth into the field; let us lodge in the villages; there will I give thee my loves." The most eminent Divine favours that the saints obtained, that we read of in Scripture, were in their retirement. The principal manifestations that God made of Himself, and His covenant-mercy to Abraham, were when he was alone, apart from his numerous family; as anyone will judge that carefully reads his history. Isaac received that special gift of God to him, Rebekah, who was so great a comfort to him, and by whom he obtained the promised seed, walking alone, meditating in the field. Jacob was retired for secret prayer, when Christ came to him, and he wrestled with Him, and obtained the blessing. God revealed Himself to Moses in the bush, when he was in a solitary in the desert, in mount Horeb, Exod. iii. at the beginning. And afterwards, when God shewed him His glory, and he was admitted to the highest degree of communion with God that ever he enjoyed; he was alone, in the same mountain, and con-

tinued there forty days and forty nights, and then came down with his face shining: God came to those great prophets, Elijah and Elisha, and conversed freely with them chiefly in their retirement. Elijah conversed alone with God at mount Sinai; as Moses did. And when Jesus Christ had His greatest prelibation of His future glory, when He was transfigured, it was not when He was with the multitude, or with the twelve disciples, but retired into a solitary place in a mountain, with only three select disciples, charging them that they should tell no man until He was risen from the dead. When the angel Gabriel came to the blessed Virgin, and when the Holy Ghost came upon her, and the power of the Highest overshadowed her; she seems to have been alone, and to be in this matter hid from the world; her nearest and dearest earthly friend Joseph, that had betrothed her (though a just man), knew nothing of the matter. And she that first partook of the joy of Christ's resurrection was alone with Christ at the sepulchre. John xxi. And when the beloved disciple was favoured with those wonderful visions of Christ, and His future dispensations towards the Church and the world, he was alone in the isle of Patmos. Not but that we have also instances of great privileges that the saints have received when with others; or that there is not much in Christian conversation, and social and public worship, tending greatly to refresh and rejoice the hearts of the saints. But this is all that I aim at by what has been said, to show that it is the nature of true grace, that however it loves Christian society in its place, yet it in a peculiar manner delights in retirement and secret converse with God. So that if persons appear greatly engaged in social religion, and but little in the religion of the closet, and are often highly affected when with others, and but little moved when they have none but God and Christ to converse with, it looks very darkly upon their religion.

JONATHAN EDWARDS.

THE PRINCIPLE OF CHRISTIAN LIFE.

I AM afraid that the most of Christian people do with that Divine reason for work, "The love of Christ constraineth us;" as the old Franks (to use a strange illustration) used to do

with their long-haired kings—they keep them in the palace at all ordinary times, give them no power over the government of the kingdom, only now and then bring them out to grace a procession, and then take them back again into their reverential impotence. That is very like what Christian people do, to a very large extent, with that which ought to be the rule of all their life, and the motive of all their work. We sit down to that communion, and we do *it* “in the name of the Lord Jesus;” we commemorate Him there. When we come to pray, we speak to Him and in His name. Our high tides of devotion do not come so often as the tides of the sea, and then for the rest of our time there is the long stretch of foul, oozy, barren beach when the waters are out, and all is desolation and deadness. This is not what a Christian man ought to be. There is no action of life which is too great to bow to the influence of “This do in remembrance of Me;” and there is no action of life which is too small to be magnified, glorified, turned into a solemn sacrament, by the operation of the same motive. Are we doing that, Christian men?—living on one principle from Sunday-morning to Saturday night; or are we having one principle for Sunday, and another principle for Monday, one principle for the ordinary tenor of our uneventful days, and another principle for the crises and the solemn times? Do you and I keep our religion as princes do their crown jewels—only wearing them on festive occasions, and have we another dress for week days and working days? Do we keep our love of Christ here in our pews, with our hymn-books and our hassocks; or do we take it out into the street and the market-place with us, and work it out day by day, hour by hour, in patient endurance, in loyal love, in simple faith, finding that there is nothing little if Christ’s name be crossed over it, and nothing too great if it be approached in His strength.

Is it not something to have a principle which, whilst leaving events in all their power to tell upon us, yet prevents anything from degenerating into triviality, and prevents anything from pressing upon us with an overwhelming weight? Would it not be grand if we could so go through life, as that all should be not one dead level, but one high plateau, as it were, on the mountain-top there, because all rested upon “Whatsoever ye do, in word or deed, do it all in the name of the Lord Jesus?” *Ala.*

brethren! it is possible—not to our weak faith, perhaps; but the weakness of the faith is not inevitable. It is possible, though we *be* surrounded by many things that make it very hard. It is possible, and therefore it is *duty*. It is possible, and therefore the opposite is not merely a neglect, but it is positive *sin*. Oh, to have my life equable like that, with one high, diffusive influence through it all, with one simple consecration placed upon it, that one motive, “The love of Christ constraineth us!” Why, it is like one of those applications of power you have often seen, where a huge hammer is lifted up, and comes down with a crash that breaks the granite in pieces, or may be allowed to fall so gently and so true, that it touches without cracking a tiny nut beneath it. The *one* principle, mighty and crashing when it is wanted; and yet coming down with gentle, with accurately-proportioned force on *all* life. Or to take a higher illustration: it is like that mighty power that holds a planet in its orbit, in the wild weltering wastes of solitary space; and yet binds down the sand-grain and dust-mote to its place. Or, higher and truer still, the love of Christ that constraineth us, if it be fairly and honestly worked into and worked out by our whole life, makes us equable, calm, consistent, in shadowy but real copy of the everlasting tranquillity of our Father in heaven, who does nothing with effort, nothing with stress, nothing spasmodically; because beneath all *His* acts there lies one eternal, and infinite, and unchangeable, and equable love, which makes everything He does awful and great, whether it be to fill eternity or to dwell with the contrite heart. Oh, to be like God in so far as we may be like Him, when being “imitators of Him as dear children,” we walk in love, and have for the law and impulse of our lives, a love to Him which springs from, and is a shadow of, that love of His to us!

REV. A. MACLAREN.



NOTHING raises the price of a blessing like its removal; whereas it was its continuance which should have taught us its value. There are three requisitions to the proper enjoyment of earthly blessings: *a thankful reflection on the goodness of the giver; a deep sense of our unworthiness; a recollection of the uncertainty of long possessing them.* The first would make us grateful, the second humble, and the third moderate.—*Hannah More.*

THE "*HOLY CLUB*."

WHILE John Wesley was at Oxford, there were several students who distinguished themselves from others by their abstemious habits, their serious decorum, and their evident endeavours to live in exemplary conformity to the will of God. With the view to strengthening and encouraging one another in their laudable aim, they agreed to meet together at stated times for the study of the Scriptures and other godly exercises. At first there were only four who joined—viz., John and Charles Wesley, Mr. Morgan, and Mr. Kirkham. They fasted twice a week, and partook of the Lord's Supper. They practised the most rigid self-denial, and pledged themselves to a course of living which bordered upon the monastic or Pharisaic. Soon others joined them: Ingham, Clayton, Hervey, the author of "*Meditations among the Tombs*," and Whitfield, the celebrated preacher and orator. Their regular meetings and singular living gained for them the name, in ridicule, "*The Holy Club*."

John Wesley was appointed the leader, which, when his father knew, wrote him thus:—"I hear my John has the honour of being styled '*The Father of the Holy Club*.' If it be so, I am sure I am the grandfather of it, and I need not say that I had rather any of my sons should be so dignified and distinguished, than to have the title of '*His Holiness*.'"

Do we not see in this *Holy Club* the primitive Christian idea of *fellowship*? Do we not see also the germ of that form of holy communion which afterwards Wesley instituted in his *Select Society* and the *Class-meeting*? Can we be surprised, with his own personal experience of good received, he should so rigidly urge all his followers to the enjoyment of similar privileges?

Could such Holy Clubs as that at Oxford be founded and maintained in every college, might we not expect the mantle of those most holy men to fall upon its members, and our ministerial ranks to be distinguished with more men like Wesley, Whitfield, and Hervey? Were they found in every Church, would there not be more Stephens, Barnabases, Silases, holy men and women scattered about as mighty agents for good among the unsaved populations of our villages, towns, and cities?

TWENTY MARRIAGE MAXIMS.

THE following "marriage maxims" are worthy of more than a hasty reading. Husbands need not pass them by, for they are designed for wives; and wives should not despise them, for they are addressed to husbands:—

The very nearest approach to domestic happiness on earth is in the cultivation on both sides of absolute unselfishness.

Never talk at one another either alone or in company.

Never both be angry at once.

Never speak loud to one another, unless the house is on fire.

Let each one strive to yield oftenest to the wishes of the other.

Let self-denial be the daily aim and practice of each.

Never find fault, unless it is perfectly certain that a fault has been committed, and always speak lovingly.

Never taunt with a past mistake.

Neglect the whole world besides rather than one another.

Never allow a request to be repeated.

Never make a remark at the expense of each other, it is a meanness.

Never part for the day without loving words to think of during absence.

Never meet without a loving welcome.

Never let the sun go down upon any anger or grievance.

Never let any fault you have committed go by until you have frankly confessed it and asked forgiveness.

Never forget the happy hours of early love.

Never sigh over what might have been, but make the best of what is.

Never forget that marriage is ordained of God, and that His blessing alone can make it what it should ever be.

Never be contented till you know both are walking in the narrow way.

Never let your hopes stop short of the eternal home.

THE DUTY OF HOLINESS.

IT is incumbent upon every man, from his Christian calling, to get his heart purified and replenished with the proper virtues and graces of a Christian. Christianity does not end in negatives; no man cleans his garden but with the view of planting of flowers or useful herbs. God calleth upon us to dispossess ourselves of our corruptions, but it is for the reception of new inhabitants. It is not enough that our hearts be swept, unless they be also garnished; that we lay aside our pride, our luxury, and our covetousness, unless humility, temperance, and liberality, shine in their places. Christianity is of an aspiring nature; it requires us to proceed from grace to grace; to virtue adding patience; to patience, temperance; to temperance, meekness; to meekness, brotherly love, and the like: thus ascending by degrees, till, at length, the top of the ladder reaches heaven, and conveys the soul so qualified into the mansions of eternal glory. *South*

SERIOUSNESS.

NOTHING is so contrary to godliness as levity. Seriousness consists in the matter of what is spoken; in the manner of speaking, in dignity of behaviour, and in weighty, not trifling actions. Some people are serious by nature; some by policy and for selfish ends; and some by grace, and from a sense of duty.

Jesting and raillery, lightness of behaviour, useless occupations, joy without trembling and awe of God, an affectation of vivacity and sprightliness, are all contrary to the Spirit of God. "A fool laughs loud," saith Solomon, "but a wise man scarce smiles a little."

Levity is contrary to contrition and self-knowledge; to watching and prayer; frequently to charity; and to converse, when death is at our heels.

Levity is also destruction of all devotion in our own heart and in that of others, by unfitting the company for receiving good, and bringing a suspicion of hypocrisy upon all.

Seriousness is useful to prevent the foregoing miscarriages, to keep grace, to recommend piety and a sense of God's presence, to leave room for the Spirit to work, and to check levity and sin in others.

And have we not motives sufficient to seriousness? Are we not priests and kings to God—temples of the Holy Ghost? Are we not walking in the presence of God, on the verge of the grave, and in sight of eternity?

All who walk with God are serious, taking their Lord for their example, and walking by Scripture precepts and warnings.

But are we to renounce innocent mirth? Our souls are diseased. Are we to be dull and melancholy? Seriousness and solid happiness are inseparable. Is there not a time for all things? There is no time for sin and folly.—*Rev. John Fletcher, of Madeley.*

OLD TRUSTY.

A COLOURED man, who was named by his master, Trusty, because of his strict integrity and fidelity, presented the beauty of holiness in such a manner as to be worthy of record; and though for many years the mortal part of old Trusty has been sleeping in the grave, he lives in the memory of all who ever saw his happy face, and listened to his simple story of the love of Jesus, as he felt it in his heart.

It was really a *treat* to hear him relate his experience. "Why, bless you, missus, de Lord is with me all the time, makin dis old heart happy. I has to be praisin of Him or a prayin even in the night time. I often gits up in the night to pray, and that drive the devil off, if he anywhere's near; and I gain great strength."

"But, Trusty, do you think God requires you to get up, old and feeble as you are, in a cold night, to pray? Would He not hear you and bless you just the same if you prayed in bed?"

"Yes, missus, but then you see I gits a greater victory over the devil, for he can't bear me to get out o' bed to pray."

Trusty's idea of the difference between justification and sanctification was—"When the soul is only justified, de Holy spirit He fly on, and He fly off again; but when de soul is

sanctified, de Holy Spirit He come and bide dere ; He don't fly off no more."

I thought of the sweet words of the hymn, which are expressive of the same idea, advanced by Trusty—

"O, that the Comforter would come,
Nor visit as a transient guest :
But in my heart take up His home,
And keep possession of my breast ;
And make my heart His loved abode,
The temple of indwelling God."

MRS. JAMES.

A SAD FALL.

ONE who had lived in a state of entire sanctification for years, and bore most thrilling testimony to the power of Christ to "save unto the uttermost"—fell from that elevation—and although still professing to be a child of God, evinced many departures from the narrow path.

A good sister, who had often been profited by her testimonies, expressed her deep regret that she had lost the power she had once possessed. Her reply was, "Perhaps I am not so far gone as you imagine. There are times when the Lord meets me and blesses me with the 'kindlings of His love : ' but He don't stay. I don't feel His *abiding* presence and the *constant* smiles of His countenance as I once did, day and night, all the time."

"Ah!" said her friend, "no wonder he don't stay!" and then quoted an illustration of J. Caughey, in substance as follows:—

A friend, who is deeply interested in you, would occasionally call and see you, but if he should find your house in a state of confusion and disorder, filthy and uncomfortable, his visit would be brief. You might press him ever so much to abide with you, but he could not be prevailed upon to do so.

The compassionate and precious Friend, whom you once loved with all your heart, and served in the beauty of holiness, still has a tender regard and deep concern for you. He can't think of giving you up. He knows you still have some love for Him, and that you sometimes long for His presence, and comes to your heart and gives you tokens of His love, but He can't stay till that heart is re-cleansed, and made pure. A corrupt heart cannot be the abode of the Holy Spirit, nor can the blessed Jesus live in such a heart.—*Ibid.*

CHRISTIAN EXPERIENCE.

BY R. BRADLEY.

IN 1859, I united with the Methodist Church, and remained in connection with it seven years, before I was fully assured of my conversion, though at times, during that period, I was partially blessed.

In October, 1866, during a protracted meeting, I was enabled at home to exercise saving faith in Jesus, and was most happily converted, shouting aloud in the fulness of my joy.

For three months I lived in a rejoicing frame of mind, occasionally tempted by the devil. I then thought that I should never more see any trouble in this life, but should always rejoice in my precious Saviour.

Jesus all the day long,
Was my joy and my song.

Gradually I permitted the cares of this world to take hold of my mind and thoughts, until I got into a lukewarm frame and worldly spirit, occasionally making efforts to break away from this spiritual state and regain my first love, with partial success. Then, comparing my condition with other Christians around me, I became better satisfied to go on through life, a halting, half-way Christian, with self and pride, if not the world, predominating in my heart.

Last August, Brother John T. James (who had most faithfully served us as junior pastor for two years, though a few months before, assigned to another field of labour), came among us with his heart filled to overflowing with full salvation, to teach us the old doctrines of Methodism, and show us the old paths, and persuade us to embrace and walk in them, saying, "he believed there were several here would lay hold on this glorious salvation. Though the doctrine was entirely new to me, I fully believed *he* enjoyed it, and that *he felt* every word he said; still I did not think this life was for every one, but for some favoured few.

Then a brother put into my hands a tract, "*Be ye holy, for I am holy,*" which rung in my ears for weeks. In September, the same brother loaned me "*Sanctification Practical,*" which fully convinced me that the blessing was for all, and even for *me*, and before I finished reading it, the desire to obtain full

salvation was so absorbing, that I felt willing to give up everything for it. Some time during September and October, while earnestly seeking this grace, I was greatly blessed of my Heavenly Father; but then again strongly tempted to give it up, feeling if I made such a profession, I would become the laughing-stock of the community, but still continued more earnestly to seek it till November. All this time, though I never doubted my conversion, the total depravity of my heart and nature was plainer to me than ever before, and filled me at times with horror.

The first Sunday in November last, Brother James again visited us, and preached several of his heart-searching sermons, glowing with perfect love, which kindled in the hearts of many of God's dear children here, such love, and filled them with such peace as they had never realized before. Monday night, Brother James invited seekers of full salvation to present themselves at the communion, when several went forward, myself among the very first. I determined to go though no one else went.

Tuesday night, I was greatly blessed, and continued in a happy frame of mind till Wednesday noon; after morning service the thought flashed through my mind that I had missed a great blessing by not speaking fully my experience and belief in the morning meeting, when suddenly a great darkness of horror enveloped my spirit, which for a few minutes produced the greatest agony of my life. I was then making preparations to devote the whole evening to prayer, determining never to give over the struggle till assured of my acceptance. I felt that I had given up all my idols and laid my whole being on the altar; if I had a thousand worlds, I felt that I would gladly lay them all there. I was then preparing for dinner, after which I was going to struggle in prayer, when the blessed Spirit said, "Why not now?" I replied, "My all to Christ I've given;" when instantly the clouds all dispersed, and my soul was filled with joy unspeakable, and full of glory. Again I made my house resound with triumphant shouts.

My overflow of joy continued about forty-eight hours; that night in answer to earnest prayer, I had the assurance that my heart was cleansed from all sin, and that my heavenly Father accepted me, and Thursday night I made confession before a crowded Church.

I was terribly tempted during the greater part of Friday to believe that I was deceived, and that my joy, peace, and assurance would not return; but I was enabled to hold on by naked faith, amidst the fiery darts of the evil one, and sure enough, Saturday morning dawned upon me fully restored to my peace and joy, and with an increase of faith also.

From that time to this I have passed through many dark hours, severe trials, and fiery temptations; never having known before what sore trials and temptations meant; but with every severe conflict I have had corresponding blessings from my heavenly Father, and been made to see that they were all for my good, increasing my faith and assurance.

For months I have been able to look above these things to my precious Saviour, and with calm confidence urge my onward way.

All this time this glorious salvation has occupied my thoughts, employed my tongue, and even during twelve weeks of severe affliction, and pain, and want, buoyed me up above all the ills of life, and above the temptations of the world, the flesh, and the devil.



THE NARROW WAY.


THERE is to be found in the religious world not only a solid, substantial, consistent and devoted Christianity, but there is to be found also what may be termed a pretty genteel sort of evangelicism, which too well combines with the luxurious ease of the world and the flesh. Such religion will not prepare the soul for sickness, death, and eternity. It will at best leave it a prey to most fearful doubts, or, still more to be feared, to the delusions of false peace. The way that leads to eternal life is much more narrow than many of our modern professors are aware of. The gate is too strait to allow all their trifling, and self-will, and fastidiousness, and carnal-mindedness to press through it. The Gospel is a system of self-denial; its dictates teach us to strip ourselves that we may clothe others; they leave us *hungry* that we may have wherewith to feed others; and send us *bare-footed* among the thorns of the world, rather than silver *shod*, with mincing steps, to walk at our ease amongst its snares.

—*Legh Richmond.*

THE
GUIDE TO HOLINESS,
AND
CLASS-LEADER'S MAGAZINE.

DECEMBER, 1870.

A CONSECRATED LIFE.

IDELIA FISKE was born in New England, May 1, 1816. Her ancestry was British, and of the good old Puritanic stock, who for the love of the Saviour and the holding of a good conscience emigrated from Suffolk to America, in 1637, and settled in Salem, Massachusetts.

Early in life Fidelia gave evidence of having the germs of that piety by which afterwards she was so pre-eminently distinguished. When only thirteen years of age her Sunday School teacher faithfully appealed to her on the importance of Christian decision. She felt the appeal deeply, and went home to spend the night in wakefulness and prayer. Her feelings grew, but she carried them in her own bosom, until finally her mother saw that she was suffering from some mental depression. "What is it, my child, that troubles you?" inquired the loving parent. The question was as an arrow entering her heart, which instantly gave vent in, "Mother, I am a lost sinner." She was not long ere she found that Jesus was a Saviour for the lost; and on the 12th of July, 1831, Fidelia Fiske, with nineteen others, made a public profession of her faith in Christ, and became a member of the Congregational Church, in Shelburne.

Decided herself for the Saviour and His cause, she now felt intense concern for others to be the same. She commenced her career of usefulness as a Sabbath School teacher, and was made a great blessing to the scholars of her class. In 1839 she entered Mount Holyoke Seminary, where she found the most congenial society, and was greatly helped in the cultivation of her devotedness to God.

Fidelia while young drank in the spirit of love to the heathen. Her uncle, the Rev. Pliny Fiske, went as a missionary to the Holy Land. She never forgot the scenes attending his departure, and the missionary conversation in her father's family for months after his leaving home, all of which fostered the mission spirit within her. Holyoke Seminary became, by an act of consecration on the part of the holy governess, a seminary for the missions. At a meeting called especially for the purpose, this consecration took place. "The Lord," wrote Miss Fiske, "accepted the offering; but, in so doing, asked not only that they should give gold and silver, but that one-half of the twelve teachers who were with her that year should, sooner or later, go in person to the heathen. Miss Lyon was often heard to say in subsequent years, 'I little knew how much that prayer-meeting would cost me.' " Nor did Miss Fiske know what it would cost her.

Soon after this Dr. Perkins, a missionary to Persia, came to Holyoke Seminary, and made a request for one of the young ladies to accompany him as a missionary teacher. His request was promptly met on the part of Miss Fiske, who in her love to Jesus and His service, wrote him in few words, "If counted worthy, I should be willing to go."

At first, objections were raised by her parents because of her delicate health. Another teacher was chosen, but she was compelled to yield to the opposition of friends. Miss Fiske again felt the call, and could not resist. She prayed and reflected, and once more expressed her willingness to go. But her parents were in the way. They were talked to and prayed with on the subject, until they were moved to yield a holy compliance—"Go, my child, go!"

Miss Fiske did go, and it was in Persia, at Oroomiah, amongst

the Nestorians, that the chief of her subsequent life and labours were spent. Here she consecrated herself to the unremitting work of teaching the soul-saving truths of the Christian religion. For sixteen years her faith, patience, prayers, talents, health, were expended in this self-sacrificing service. Amid trials of the most oppressive nature, persecutions the most fiery, and tempers the most perverse, she faithfully attended to her toil. Nor was it in vain. That Holy Spirit, who ever crowns earnest efforts with His blessing, did not withhold it here. Her career was one of indefatigable and holy labour. She laboured in the school, where she taught the children, prayed with them, and wept over them, that she might bring them to the Saviour. She laboured from house to house, teaching, warning, inviting, in all Christian zeal and affection. She laboured in the closet, where she wrestled long and earnestly with God, for His blessing to come upon those committed to her charge, and upon her efforts to do them good. In all ways and by all means, she followed hard after the salvation of souls. *Ninety-three* of the once dark and degraded Nestorians were led to the Cross by her gentle hand and loving spirit. One of them in writing her says, "I think of the time when you used to throw your arms around my neck, and entreat me to be a lover of the Lord." Another writes, "Especially do I remember how you used to speak of the love, the measure of which no creature could reach, which saw a remedy in its own blood." Two of her pupils, in writing her mother, speak of her thus :—"She taught us what Christ was. She used to go often to some of the large villages, visiting from house to house, especially to comfort the poor women. She would sit down by the wheel a few minutes, and show them that as the body needs food and raiment, so also the soul has wants which must be met, needing for its clothing the garment of Christ's righteousness, and for its food the hidden manna. She would also sit at the looms of the boys and young men, and weave a little, drawing their thoughts upwards by her excellent skill in many ways, and then she would pray with them. After her visits to the houses, she would not spare herself the melting *heats of summer*, but would go into the fields to the women *weeding cotton*, and converse with them there. If she saw a

fault in us (which often happened), she did not reprove us suddenly, and with severity, but although very sad and in tears, she waited, meanwhile asking help of her Father in heaven; then, with words gentle, but penetrating and awakening, she talked with us till our hearts melted like wax; then in the ardour of her love she knelt with us, committing us to the counsel and guidance of God. There was no heart that could not melt before the fire of her love, unless it were one entirely overcome by Satan."

These instances will serve to illustrate the persuasive and earnest ways in which she laboured to promote the kingdom of Christ in Persia.

We should have liked much to have given extracts from her journal, showing how she lived in the spirit of earnest prayer and holiness, how her life was one of loving trust and holy repose in Him who was all her salvation and all her desire. But our space forbids in this brief sketch.

In her final days and hours she manifested the same Christian faith and love which had so eminently characterised her through life. Her sufferings at last were trying. For two nights she had been obliged to remain in a sitting posture. The inflammation and swelling about the chest and arms made reclining difficult and most painful. She could not repress her tears, nor help saying, "Am I so wicked as to need this discipline?" Then she would weep over her impatience. As a promise from the holy Word was spoken in low tones beside her, she would ask, as the tears flowed down her cheeks, "Say it over and over again." "As I grew weaker," she said, "I think less of pain, and feel more the Saviour's arms about me; and it is sweet to feel them." In her dying moments she was wishful to be doing good, and so she requested a number of tracts to be laid on the table in her room, that persons who came to see her might carry one away.

On Tuesday, July 26, 1864, she died in the Lord at her home in Shelburne, America. Her last words were, "*Will you pray?*" to a minister who had called in to see her, *wishing to have in death a blessing through that means which had in life been the channel of such abundant grace*

to her and others. "These were her last words," says her biographer. A life of unwearied consecration, whose impulses had at first and ever afterwards been derived from the Throne of Grace, and thence made singularly wise and successful, fittingly closed in the exercise of prayer. As the prayer ascended, her spirit was caught up, to hear the strains of everlasting songs of praise.

One of the chief characteristics of Fidelity Fiske was *unselfishness*. She so devoted herself to Christ and His cause, that self was lost sight of and almost forgotten. She lived as the Apostle, "not unto herself, but unto Him, who loved her, and gave Himself for her." What a contrast is this to the life that is encompassed about, saturated, and wrapped up in self! There is no surer evidence of Christian life than the abnegation of self, and the prominent presence of Christ. Self gives dimness, littleness, weakness, nothingness, to our works; but when Jesus is the motive, the centre, the end of them, they shine with beauty, live with energy, and have a far-reaching and long-enduring influence.

Bearing upon the point of Miss Fiske's *unselfishness*, there are several testimonies given in her Memoirs. Dr. Kirk writes of her, "She was a martyr. She had made the *greatest* sacrifice. *She had given up her will*; and when you have done that, the rest is easy. And so God sent her to benighted Persia, that those poor people might have there an image of Jesus, and learn what He was like, not by cold theories, but by a living example. He brought her back to us, that we might see what sanctified human nature can become, and might gain a new vision of the power of grace."

Miss Price, who was for eleven years a loving and faithful helper of Miss Fiske in her Persian missionary labours, writes of her as follows:—"Her character stands before me in living beauty, and my unskilful hand will try to give a few outlines of the picture. Unselfishness, benevolence, gentleness, prayerfulness, remarkable executive power, adaption to circumstances, versatility, excellent judgment, perseverance, and a wonderful *power of influencing* others, were some of the natural traits of *her character*, which grace strengthened and beautified with the

fruits of the Spirit. Then *unselfishness* was a very prominent trait in her character. Even in her childhood she was ready to give to others a portion better than her own. She carried this disposition with her through life. She was always aiming to lighten the burdens of others, while meekly bearing her own. "In the division of school labour, she always insisted on taking the larger and heavier share. Like her blessed Master, she lived not to please herself; she sought the comfort and happiness of others, often at great expense of time and strength to herself; but her sacrifices were free-will offerings, cheerfully laid on God's altar."

Miss Fiske was a Christian of much power in doing good. This was obvious wherever she went: whether in Persia or in America, in school or in church, in the social circle or in the prayer-meeting. On one occasion she gave an address to a school of young ladies, and one of them says, "Many of the young ladies had never seen her before; but her earnest, simple words, and the wonderful magnetism of her face, gained their hearts at once. While she spoke, her youthful audience seemed moved by a common impulse, and more than one was heard to say, 'If Miss Fiske would ask me to become a Christian, I believe I should do so.'"

After she returned from Persia to America, she presided over the Ladies' Seminary at South Hadley; and although it was in the lowest possible state of efficiency, through the Divine blessing, she restored it to remarkable prosperity and success, so that one year, out of three hundred and forty-four scholars, only nineteen left it unconverted.

Nor was her power in doing good a secret, when it is borne in mind her power with God in prayer, and her power in holy living. These two combined to endow her with this irresistible influence in saving souls from death. And in whomsoever they meet, the same result follows to a larger or smaller degree.

But, although Miss Fiske was a person of such devotedness to God and His work, she was no *ascetic*. She wished for no *secluded spot* in which to live in solitude. Her religion was *not for the nunnery*. She loved society such as would foster her *piety, and give scope* for the exercise of it in doing good. She

could smile, and "her smile was inspiration, a sweet welcome of the Gospel, an imprint of purer love." By her conduct in company, she never failed to make religion attractive. She aimed at the happiness of others; and all were charmed with her conversation and influence.

Another feature of Miss Fiske was *lovingness*. Dr. Laurie, the compiler of "Woman and her Saviour in Persia," says:—"This was the steady outflow of her daily life—rather it was the outgrowth of Christ in her; for He abode in her and she in Him. In her presence Christ seemed not far off, and afterwards you felt like saying with some of old, "Did not our hearts burn within us?" Yet in all this there was not the least affectation of superior goodness; no talk about eminent holiness, as though others did not know so much about it; but it was as if Christ's own love flowed from Him through a human heart, that we might admire its beauty, and praise the Lord. It was a *calm* love, not calling attention to itself; but, like a fountain, ever flowing quietly out of and beyond itself. It was an *intelligent* love, acting always in the right way, and with a discreetness and beautiful propriety that suggested the guidance of a higher power. It was a *uniform* love, like the light that noiselessly supplies life to the flower and the tiny moss, to the tree that shelters both, and to the birds which sing among the branches."

Her *lovingness* gained her in a special degree the love of others. One charming little incident which took place in a religious service in Persia will show this. We will give it in her own words, which she wrote to a friend in America:—"I was weary, and longed for rest, and with no support it seemed to me that I could not sit there till the close of the service. I thought how I would love to be in your Church; but God took the thought from me very soon, for finding that there was some one directly behind, I looked, and there was one of the sisters, who had seated herself so that I might lean upon her. I objected; but she drew me back to the firm support she could give, saying, 'If you love me, you will lean hard.' Did I not then lean hard? And then there came the Master's own voice, 'If you love Me, you will lean hard,' and I leant on Him too,

and felt that He had sent the poor woman to give me a better sermon than I might have heard even with you."

We will close this sketch of one of the most gentle, unassuming, self-sacrificing, zealous, holy women, in the language of Miss Price, before mentioned, praying that there may be myriads of Zion's daughters who shall emulate *Fidelia Fiske* in all her unselfishness, her power to do good, her lovingness, her holiness, in a word her resemblance to the blessed Saviour. "Precious sister! we may joy for her in her abundant entrance into the everlasting kingdom."

"Then farewell, pure spirit! and oh, that on all
Thy mantle of love and devotion might fall!
Like thee may we toil, that with thee we may rest,
With our Saviour above, in the home of the blest!"

ALPHA.

REASONS FOR GIVING PERSONAL CHRISTIAN EXPERIENCE.

BY THE REV. W. HUDSON.

"And be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear."—1 PETER iii. 15.

THE objects of the Christian's hope are many and glorious. They are such as these: entire deliverance from all evil; happy existence after death; the resurrection of the body; and the consummate everlasting bliss of heaven. The Christian hopes for such things on the ground of authoritative revelation. Therefore his hope is perfectly reasonable. He has come to agreement with the mind of God, in repentance and faith. Consequently he can claim the good things promised to the believing and obedient. Thus he has the best reason to expect the good things which he desires; and, therefore, he is properly said to hope. All this he knows and feels. But should he not avow or profess it before men? If so, why? The avowal should be made—

I. *FOR THE SATISFACTION OF THE GOOD.* Why should men be permitted to stand perpetually in doubt as to the spiritual con-

dition of those who are alive in Christ, and have the "living hope?" There is no sufficient reason. Those who love Christ love the souls of men, and delight to hear of individuals who are saved. Their concern may lead them to inquire of the spiritual state of others, and to long to warn, or counsel, or otherwise help them. When you have the Christian's hope, let such persons know the fact. Some object to this course, on the ground that they are afraid of saying what is not true. But surely such a reason is very insufficient. Every man ought to know his own present condition. He who knows it not must have made but little use of his understanding, and must have paid little, if any, attention to consciousness; and if he who knows himself cannot speak of himself without saying what is not true, what are we to think of his self-command and acquaintance with the use of words? Personal religion is a reasonable thing, and a matter of conviction. What you have felt and seen you may surely tell with entire confidence. To abstain from Christian communion because it involves the avowal of personal experience, is unreasonable. At least, there is probably more of pride than of reason in the objections which some think fit to raise to the practice. Either you are a child of God, or you are not. If you are, you know the fact by the testimony of the Spirit. Then profess that you are a new creature in Christ. If you are not, you know the fact. Then avow your condition, and let neither yourself nor any other person be deceived. You know whether or not you are endeavouring in all things to glorify God. Then be honest to yourself and everyone else; and let no one come to wrong conclusions which would be obviated by your own unequivocal statement of fact. God can and will bless such thoroughness. It will secure the sympathy of the good. It will show an example of truthfulness to such as may be tempted to think or to say of themselves things with which the facts do not agree. But the man who persists in keeping his religious experience to himself, need not wonder if some are in doubt as to his being alive in Christ. And how detrimental may such a doubt be to all whom it affects! The avowal of personal religious experience should be made—

II. FOR THE ENCOURAGEMENT OF THE PENITENT. It was an apostolic practice to relate personal experience in preaching to

Gospel. This was often done with the most signal effects. The same practice has often done great good since the Apostles' days. What is more likely to cheer and instruct a distressed penitent than the account which a converted man can give of his hope, and of the reasons or facts on which that hope rests? There must be an advantage in being spoken to by one whom experience has taught what it is to repent, what it is to believe, and what it is to find salvation! All men have minds alike in fundamental constitutional principles. This is consciously or unconsciously assumed by the sorrowing penitent, whose very condition asks for a statement of truth from one who knows. In the case presented to him he sees what answers to his own feelings and manifold wants. He finds that one who now rejoices in unutterable blessedness, was once in his present despairing plight. He begins to be encouraged, and finds his condition is not so absolutely distressing as he imagined. To declare the truth is one thing; but to affirm and show its living embodiment and the attendant delights, is another. Both these things are essential to the full witnessing of the Gospel. What, then, are we to think of those who have no confidence that good results will follow, if they tell what the Lord has done for their souls? One has said, "I believed: therefore have I spoken." Can a man really believe the Gospel, and realise what follows faith, and still keep silence long? The proper resolution is thus expressed by the psalmist: "Restore unto me the joy of Thy salvation, and uphold me with Thy free spirit. THEN will I teach transgressors Thy ways; and sinners shall be converted unto Thee." Who can measure the good which may be done to men in this way? Surely this is not understood by those who avoid, as if by systematic contrivance, all mentioning of their personal experiences to such as are, or may be seeking the way of peace. Be ready to give an answer; and you will most probably contribute good of the highest kind to deathless souls. Happy is the man whose influence helps to bring light to a spirit darkened by sin, and who by words of truth leads a wanderer back to the proper way. The avowal of personal experience may be made—

III. FOR THE CONVINCING OF THE SCEPTICAL. A man of a certain class may directly or indirectly ask a reason for a Christian's hope, because he does not believe him able to render

one that is good. Infidels try to persuade themselves that Christians are superstitious, or feeble-minded, or unwise. Let their affirmations be met with equally strong affirmations on the other side. Then, a reason being sought for the Christian's confidence, let the incomparable difficulties of the unbeliever's position be pointed out, in order that the way may be prepared for the strong statement of the Christian's peculiar hopes. The Christian believes that He who has made man moral, has also revealed the law to which obedience is required ; but the infidel believes that man, having conscience and being thus constitutionally fit for moral government, is not under any personal superhuman rule. Which creed is the easier ? The Christian believes that prophecy, miracles, historic monuments, the character of the Bible, and personal experience, have proved that the religion of Christ has come from God ; but the infidel believes that things which men have said they saw or heard, and the truth of which was never for centuries doubted, really never transpired ; that all who have professed to be converted by the Gospel have been deceived ; and therefore that human consciousness is not to be trusted. Which position is the more reasonable, and which creed is the more difficult ? Who believes most, the infidel or the Christian ? Such a position supplies a most favourable opportunity for the operation of personal testimony. A plain, rational, and persistent account of one's own convictions, of the testimonies of one's own consciousness, and of one's own delight in the Lord, may be of the greatest advantage to a man oppressed with doubts. "He that believeth hath the witness in himself," and can speak with the greatest confidence. The man whose eyes Jesus had opened, could not be moved by all the scepticism and questioning of the Pharisees from this point, "One thing I know, that whereas I was blind, now I see." When a man can tell an infidel that he has an inward witness just as sure as consciousness, and that his hope is based on facts of personal experience, where can the opponent find an answer ? "The hope of Christians," says Bengel, "has often excited others to inquiry." The avowal of personal experience should be made—

IV. FOR THE PROFESSOR'S OWN ADVANTAGE. A worker is encouraged when what he does both benefits other persons and helps himself. It is thus in regard to the exercise of which ?

am speaking. The Christian gains by a discreet telling of his own experiences. He teaches, and is taught; he gives, and receives to his own enriching. Who that has tried the thing in a proper spirit has not found it so? When a preacher feels that the truth which he proclaims precisely agrees with his own experience, how happy he sometimes becomes. He feels and declares the same thing at the same time. Many have this enjoyment in meetings for Christian communion. The counseling of inquirers often works in the same way. And personal appeals to the unsaved, urged by the facts of a Christian consciousness, have been attended with the most delightful reflex advantages. In such instances, continued attention is given to the most stupendous facts and the sublimest truths with which man has any acquaintance. Such attention to such truths must intensify their influence on the mind; their wonderfulness is such that the mind longs to be filled with them; and there naturally rises also a desire that the daily life should be conformed to what the truth requires. But he knows nothing of the peculiar good which comes in this way, who has some religious experience, more or less correct, and yet never tells what it is. Indeed, can he long hold in possession what he now has? Will not his experience soon become as "thoughts shut up," which "want air, and spoil like bales unopened to the sun?" The most general experience appears to be, that when true spiritual possessions are held and are mused upon, there is kindled in the heart a desire to tell of the goodness of God and its wonderful proofs. "To him that hath shall be given, and he shall have abundance." The avowal of personal experience should be made—

V. FOR THE GLORY OF GOD. The professions of a man alive in Christ show results of redemption. Thus they glorify the wisdom of God. The plan of human redemption is one highest manifestation of "the wisdom of God;" and therefore these words are used by St. Paul as if synonymous with "the Gospel." When a Christian tells of the working of redeeming grace in his heart, he shows that the plan is adapted to his nature and circumstances. This displays God; and the more God is known, *the more is He glorified*. Christian profession displays also the *goodness of God*; because he who makes this profession is a *rebel saved from evil ways, and brought to hearty loyalty and*

obedience. His sins have been pardoned; his nature has been renewed; and he delights to do the Divine will. How can they have sympathy with this view who never tell plainly what the Lord has done for them, and who even express opinions adverse to the fellowship of those who are in Christ? It cannot be believed. But are not such views in accordance with the teachings of the New Testament?

Brethren, understand that an expression of religious experience may be called for by facts or circumstances, when no one verbally asks for it. If you saw a child in the street in danger of being injured or killed by a carriage, would you wait to be asked for help? Would you not find in the fact itself a sufficient reason for running to the rescue? And are there not facts relating to the Christian, the penitent, and the sceptical, to your own spiritual life, and to your relations to God, which call for the avowal of personal religious experience when you have it? This is, I think, manifest now; and let no one seek an excuse in the fact that he is not literally asked to speak of his personal religion.

The Church needs a fuller and distincter testimony in her own midst than that which she now often has. The world greatly needs this testimony, that it may be reminded in the strongest manner that there is something higher than the things of earth. Be ready, therefore, to give the reason of your hope, and to avow your personal religious experience. The avowal must be made discreetly, "with meekness and fear;" and this fully accords with the instincts of every thoroughly Christian mind.



A HOLY LIFE.—The rising of the sun is known by the shining beams; the fire is known by its burning; the life of the body is known by its moving; even so certainly is the presence of God's Spirit known by the shining Light of holy conversation; even so the purging fire of grace is known by the burning zeal against sin, and a fervent desire to keep God's commandments; even so certainly the life and liveliness of faith is known by the good motives of the heart, by the bestirring of all the powers both of the soul and body, to do whatsoever God wills us to be doing, as soon as we once know He would have us do it. He that hath this evidence hath a bulwark against despair, and may dare the devil to his face; he that hath this, hath the broad seal of eternal life, and such a man shall live for ever.—*1 John.*

HOLINESS AND KNOWLEDGE.

WOULDST thou the key of knowledge hold,
And with its mighty touch unfold
The secret in its breast, that lies,
Of earth's and heaven's mysteries ?

Hast thou the sacred, strong desire,
To truth's bright summit to aspire ;
And with the aspiration glow
Which seeks to know, as angels know ?

Oh, then, that key of knowledge gain,
By pride, and self, and passion SLAIN ;
Oh, then, that height of vision win,
By LIFE to God, and DEATH to sin.

It is pollution of the mind,
Which makes its power of knowledge blind ;
'Tis PURITY, which pours the light
Of heavenly vision on the sight.

T. C. U.

GOD IN THE DARKNESS.

HE sometimes walks behind the cloud ;
And threatening storms His presence shroud ;
His light is there ; but all unseen,
Because the storm-cloud comes between.

From that dark cloud the bolts descend,
The skies to cleave, the earth to rend ;
But trusting hearts need not despair ;
God guides the bolt ; *our* God is there.

Oh, transitory man and blind !
This consolation ever find ;
That God, though shut from human view,
Is always present, always true.

*As kind and faithful in the night,
As in the day-beam's cheerful light ;
As kind and true, when storm-clouds hide,
As when the clouds are swept aside.*

T. C. U.

SEEKING AND FINDING.

(EXPERIENCE.)

MY oldest brother, long since glorified, was mainly instrumental in bringing me into the Christian fold when I was twenty years of age. At the very outset my attention was directed to the subject of Christian perfection, and thenceforward I felt an intense desire for its experience. Two years afterwards I was thrust out into the itinerant ministry, when I felt the need of it, if possible, more than ever. And during my first six months in the ministry I was enabled "to believe and enter in." Yet I had not learned to live by faith alone; and when, after a time, I was called to traverse one of those barren tracts so common in my pilgrimage, faith, unsustained by feeling, gave way. I lost first the witness of the blessing, and then the blessing itself.

Ever afterwards I mourned the loss with great bitterness, but did not, for many years, set myself resolutely to recover my ground. Often, when preaching on the subject, my heart would glow with something like the old fire, that for a little time it would seem as if I was again in possession of my lost treasure. Seldom did I reprove sinners for neglecting Christ, or encourage the penitent to trust Him *now* for salvation, without feeling that my reproofs and exhortations were as applicable to myself as those to whom they were directed. Sometimes, however, my discouragement was so great, that I almost doubted the reality of such an experience.

My thirteenth year in the ministry commenced very much as those preceding had done. But soon afterwards, near the close of 1845, I read a stirring appeal on the subject of holiness in the ministry. To me it was a word in season. I read it, thought upon it, and the Holy Spirit applied it. I was deeply convicted—convicted that my experience was sadly defective; that I was suffering heavy loss in consequence, loss which I could by no means afford; that I was defrauding the Church, and Christ the Head of the Church, by neglecting an essential qualification for my work; and that in this neglect I was utterly inexcusable.

The resolution was at once formed that by God's help I would be guilty of this criminal neglect no longer. I knew

right down before God, and sought pardon for the past, and then solemnly presented myself "a living sacrifice unto God, through Jesus Christ." It was one of the most solemn transactions of my life. I realised its full import, and entered into it in view of all its consequences. I felt that though no human eye saw me, no human ear heard, no human hand registered the vows uttered, yet there were eyes that saw, ears that heard, and a hand that recorded. And in view of all, the vow of consecration was deliberately, voluntarily, resolutely taken.

Yet it was not done without a struggle. There was strong and persistent opposition to it, on the part of the "flesh," to say nothing of other forces. There was a disposition to make some exceptions in the consecration; to spare some little idols; avoid some crosses, some self-denials. There was a disposition to insert some conditions; not such as God offers, and to which I was authorised to hold Him, but such as I might suggest. There was also a disposition to make a consecration of limited duration; not final, not perpetual, not irrevocable. Almost anything would be accepted that did not at once and for ever cut off all "provision for the flesh."

Some of these suggestions assumed definite form, though they were mostly presented in so covert a manner as not to attract attention at the time. But they were strongly urged, nevertheless, and some of them would have been successfully urged, had not

"Jesus, Himself, the stronger show'd,
And claimed me for His own."

With a strength of purpose which, I am sure, was from Him who "giveth more grace—overcoming grace, I made the consecration—made it without reservation, without condition, without limitation. I made it in humble reliance upon His grace to help me, His mercy to pardon my failures, and His blood to cleanse me.

And now, having placed myself in His hands, I humbly, reverently, yet resolutely, held Him to His promise. The act of consecration is sometimes described as an abandonment of *one's self into the hands of God*. But I cannot so regard it. I am sure that I did not *abandon*, but *intrusted myself to Him*. He had graciously given His promise to save, and that promise was a condition precedent in the whole transaction. As to the

mode of treatment, the surrender was unconditional, but God had condescended to obligate Himself as to the result. And pleading His promise, I said, "I am Thine, save me."

I had intrusted myself to Him to be saved from all sin, and that He would thus save me I had no doubt. And I felt entirely confident that He would finish the work just as soon as I was ready for it. I rejoiced in the glorious *hope* of perfect love; though not, as yet, in the actual possession of it. "I waited patiently for the Lord," using, diligently, all available helps; hourly expecting deliverance, yet willing that He should choose His own time, and employ His own methods. And it pleased Him so to deal with me, that every stage of my progress, every phase of my experience, was marked with the utmost distinctness.

I now went immediately to my people, and told them what was done. In the pulpit, in the social meeting, in private, and wherever I had suitable opportunity, I confessed my great want; preached Christ a present Saviour from all sin, and urged the Church to come with me, and prove His great salvation. The effect was very soon manifest in an earnest hungering and thirsting after righteousness. Several experienced the blessing before I did, and became my teachers. An extensive revival broke out, many sinners were converted, and a goodly company raised up to testify that "the blood of Jesus Christ cleanseth us from all sin."

In the meantime, I was passing through a most fearful spiritual conflict, or series of conflicts. It may be that my former failures, and still more my inveterate unbelief, rendered necessary a somewhat unusual severity of treatment. It sometimes seemed as if the powers of darkness were all let loose upon me, "sworn to destroy." Yet the great struggle was against the foe within. All the latent evils of my nature—evils that I had supposed long since subdued, if not utterly destroyed—seemed to start all at once into full activity. I had prayed the Lord to give me a sight of my own heart, that I might know the extent and malignity of the disease, but had no idea the prayer was to be answered in this way.

Instead of looking in upon my heart, and seeing inbred sin, as I would look upon a disgusting ulcer, objectively, I felt sin—felt it in the form of sinful impulses, tending to develop into

sinful tempers, words, and acts. And it was often with the utmost difficulty that I could check this tendency—that I could so control these impulses as to avoid actual sin. And this continued almost to the very last. However it may be in the experience of others, certain it is that in my case the “*old man*” did not waste imperceptibly away, nor die exhausted and worn out by lingering disease. It was a violent death—a crucifixion—and the death-struggle was terrible indeed.

Yet during all this time I was enabled to “both hope, and quietly wait for the salvation of the Lord.” Not for one moment did I draw back from the engagement, nor regret the step I had taken. In seasons of deepest distress I would not for worlds, it seems to me, have been placed back where I was before. “The vow was past beyond repeal”—beyond all desire for its repeal. I had counted the cost, and knew it to be comparatively trifling. I felt all the time delightfully assured that whatever the cost, the transaction was wholly in my own interest, that everything I might suffer was to my own advantage.

Never but once, I believe, did I feel even a momentary discouragement. And that was but for a moment, otherwise it seems to me I could not have endured it. Through long and weary weeks I had borne the buffetings of Satan, and the agonising struggles of inbred sin, but now I was to endure a trial still more severe. This was the final trial to which my faith was to be subjected, and by which it was to be freed from all remaining alloy. It was a crisis, too, a most important crisis, in the then pending struggle.

It came thus: I was praying, and the Spirit seemed helping my infirmities, making intercession in me with groanings that could not be uttered. “My longing heart was all on fire, to be dissolved in love.” I really thought “the long expected hour” had come, and that God was about to “bless me with His perfect love.” With eager expectancy I reached out to receive the blessing—but it was gone! The tide of feeling instantly subsided, the spirit of prayer left me, and I felt as if being *driven back to wander again in the wilderness*. I looked wistfully over to the Canaan of my hopes, which it seemed I was *not permitted to enter*.

The anguish of that moment no language can describe. There

was a feeling of blank, utter discouragement. Several times before, in my past experience, I had come up to this point, and right here had always failed. And now must I fail here again? Was this a point beyond which I could not, must not go? Must I drag out the miserable remainder of life burdened and polluted with sin? Was there none to "deliver me from the body of this death?" It was not the temporary disappointment of my hopes—that I had often borne, and could bear it again. It was not that I feared possible apostacy and ruin—that did not enter my mind. There was no fear of punishment. But *sin!* I do not think I ever loathed it so before. And must I harbour it in my heart? Must its polluting presence be with me everywhere, in all I do, or say, or think, or feel? Must I carry it with me to the very close of life? In an agony I cried out, "Must it be? Oh, God, *must it be?*"

In that instant I received strength to say resolutely, *No*. It need not be, and, God helping me, it shall not be. God's word is out, His truth is pledged, and I will trust Him, I will believe. Henceforth it shall make no difference with my faith whether my feelings are encouraging or discouraging. I will believe, not because *I feel*, but because God *speaks*. I saw plainly that He would have me trust His word, without additional security—that He would have all the sand cleared away, and leave only the rock for me to build upon. The trial had accomplished its mission.

This was the last severe trial to which I was subjected. But I had one more preparatory lesson to learn, one that proves of great value to me whenever I have to wait, as is often the case, for an answer to prayer. But I hardly know how to characterise it. Perhaps Paul meant it, or something like it, in the exhortation, "Pray without ceasing." It is not to bring one's petition *repeatedly*, but to have it *continuously* before the King. It is to present it to Him once for all, never to be withdrawn, not for one moment, though He may be often reminded of it, His attention called to it, as an unanswered prayer, and, until answered, as involving an unfulfilled promise. As I now look back upon past experience, I see that I have often prayed, and with great earnestness, but not receiving an answer, had given up the suit for that time. In this way, though I did not intend it, the petition was actually withdrawn for the present, to be

presented again with the hope of better success at some future time. Of course God cannot be expected to answer prayers that are not before Him.

On the occasion of which I am about to speak, I had been praying for the blessing of a clean heart, and was about to cease, as I had done so often. But just then a new light shone upon me. It did not startle me as new, indeed I did not think of the light, but only the truth which it revealed, and the revelation seemed made to the heart rather than the intellect. I *felt* that I need not withdraw my request, but might leave it before God to plead on, so to speak, "without ceasing." I acted upon the suggestion at once, and said as I had not before—

"Never will I remove
Out of Thy hands my cause;
But rest in Thy redeeming love,
And hang upon Thy cross."

There was an immediate and entire change in the character of my experience. Yet the change came so without "observation," that it did not seem sudden. I seemed to be elevated to a higher plane, yet so gently that I knew it not until it was done—to be in permanent communication with the "throne of grace," without knowing when the connection was formed. The tumult had ceased, and an indescribable calm had taken possession of my soul. The painful sense of inward pollution, that had so long oppressed me was gone, and I could discover nothing within contrary to perfect love. Those about me observed the change, and understood its significance. To me it was wonderful, yet it seemed negative rather than positive.

The house seemed empty and swept, but not garnished. I could give no clear account of my spiritual status. In the absence of the direct, positive witness of the Spirit, I did not dare to say I was saved from all sin; and yet I did not dare to say it was not so. It was not properly a state of doubt, hardly of suspense, but rather of calm, trustful waiting for further light. It was as when the weary, tempest-tossed mariner finds shelter in some safe, quiet harbour, and before he has quite satisfied himself that it is *the* harbour of his hopes. I needed rest, and for the present, at least, had *found it*.

For a day or two afterwards I was aware of an experience, which I know not how otherwise to describe than as a gradual

filling up. It seemed as though my heart had been emptied of sin, and was filling up with righteousness. My rest was unbroken. I was called to a neighbouring town to assist for the next two days in a protracted meeting. Here, in preaching, and in the social meetings, I was greatly blessed. I spoke freely of my experience, and felt all the time that I was gaining higher ground. The view, at times, opened out before me so glorious, so vast, that I could hardly refrain from crying out, "O, the ocean! O, the ocean!" It seemed that nothing but the boundless and fathomless ocean could convey any fitting idea of the vastness and fulness of blessing that was presented before me.

The light continued to increase, so that before reaching home I felt delightfully assured that the work of entire sanctification was wrought. I felt, too, that for my own sake, for my brethren's sake, and above all for Christ's sake, I must not delay telling "how great things God had done for me." Accordingly, I determined to speak of it in the social meeting that was held at night. I was not aware of any excitement, but my heart was full, actually overflowing with praise. In this spirit I went to the meeting. But when the time came for me to speak, my feelings had changed. The witness of the Spirit seemed to be withdrawn, I was without joy, almost without feeling. But the witness *had been* clear, and was as yet uncontradicted, and I felt that I must not hesitate to give God the glory for what He had wrought.

I felt that this, too, was a crisis, and to falter here was to lose the ground already gained. Looking upward for light to see the path of duty, and for grace to walk in it, I proceeded to testify that the blood of Jesus Christ *had* cleansed me from all sin; and gathering strength as I proceeded, I testified that it did at that moment cleanse me from all sin. As I made this declaration, the witness, which had been obscured, was restored, and with indescribable clearness. I seemed to have passed beyond the confines of belief, into the region of actual knowledge. The evidence, which was clear before, was perfectly overwhelming now. I could no more doubt the work than I could doubt my own existence. At the same time I found *myself almost sinking* under a weight of glory. I was *overwhelmed with a flood* of glory. It possessed every power of my

soul. It filled my whole being. The Lord whom I sought had suddenly come to His temple, and His glory filled the house.

All that I had suffered in reaching this point of experience now seemed as nothing. That for which I had agonised through those long and weary weeks, was gained at last. I had awaked with my Saviour's likeness, and was satisfied.

REV. C. BROOKS.

THE HOLY CHILD.

CHRISTMAS is the birthday of Jesus. But why should His birthday be kept throughout Christendom more than that of Wellington, or Queen Elizabeth, or Oliver Cromwell? Need we pause to answer this question any more than to say, that the reason is sufficiently strong in every one's mind that believes in His person and work.

There is one feature connected with His birth to which we would briefly allude—viz., His *sinlessness*. As in His life He stands out in glorious prominence beyond any other being of earth that ever lived; so in His birth. In fact, the wondrousness of His life rests upon the singularity of His birth. Had He been born as other men, He would have lived as other men; had He been "born in sin and shapen in iniquity;" had He been a child of "wrath even as others," He would have risen no higher in the moral dignity of His character and marvellousness of His works, than what has been or can be attained by ordinary sons of men.

But He was born *without sin*. No seed of depravity was planted in His nature; no mark of the trail of the crooked serpent was found in His features; no spot of corruption soiled His humanity. He was not only innocent as all other children born, but He was *pure*, as no other children are. If He suffered in birth, it was not for sin in Himself; if He wept, it was not for anguish occasioned by innate evil. His descent, though in the line of mankind, was not in the moral degeneration of mankind. His father was not Adam, or like all other of Adam's children, He would have been depraved. He was Himself the

second Adam, and as the first was not of man, so He was not; and as the first, too, in His creation, was pure and spotless like unto God, so was the second. The first man was of the earth, earthy; the second Man was the Lord from heaven. 1 Cor. xv. 47.

Here is the explanation of the mystery of the purity of the infant Jesus. He was from heaven in the elements which distinguished Him from all the children of the Adam of Paradise. He was human so far as the Virgin was concerned, but He was immaculate so far as His conception, birth, and nature were concerned; and this immaculateness was of the Holy Ghost. See the history in Luke i.

In keeping the birthday of our Lord, we do well to place before us as a main thought for consideration—the *absolute purity in which He was born*, as well as the remarkable phenomena associated with it. This gives to them their significance and explanation. A Child born into the world without sin, was indeed an event which might well occasion the heavens to open in wonder, and hosts of angels to descend to celebrate the event. And as we think of the untold millions of children which had been born before and which have been born since, and not *one* born as This, we might well aspire to do as the love of the angels, celebrate it with wondering adoration and rapturous praise. What but this isolated fact in the world's birthdays led the Magi to present their gifts, and Simon to receive Him as the Salvation of God?

What else is there about the Saviour's birth to give celebrity to it, excepting His purity? His life was crowded with marvels of wisdom and power, as well as purity; but His birth had only this as its singular feature. While in the immaculate birth of Jesus we cannot fail to see the basis of His holy life, with all the holy works which surround it, we also may see symbolised that nature which we must have as a guarantee to an entrance into His kingdom, and a life with Him in His glory. We must be "born not of blood, nor of the will of the flesh, nor of the will of man, but of God." We must be born from above; "born of water and of the Holy Ghost." In this way alone can we come to a moral nature—the new man—"which after God is created in righteousness and true holiness."

There cannot be a holy life and holy works associated with it.

without coming into ~~them~~ by a holy birth. We can no more attain these morally by *nature*, than Jesus could physically. We shall ever abide strangers to the higher life, unless we pass into it by a new birth or regeneration which is purely and solely from above. And so Jesus, when in the maturity of His holy manhood and knowledge of the way in which He had entered life, declares, "Except ye be converted and become as little children, ye shall in no case enter into the kingdom of God. Except a man be born again, he cannot enter the kingdom of God."

Reader, as you commemorate the birthday of Jesus, ask yourself, Has my spirit been born in purity into the kingdom of God, by the power of the Holy Ghost, as the body of my Saviour was born into the kingdom of nature without sin by the Spirit of His Father? If not, may Christmas-day of 1870 ever be remembered by you through this change taking place in you! If so, then go on as did Jesus, growing in wisdom and in favour with God and man, by the development of the holy nature you have, until you reach the maturity of complete manhood and perfection in Him.

In conclusion, may it not be asked, If He who was born eighteen hundred and seventy years ago, was born in such absolute purity; if this was the chief feature in His birth; if on this depended the purity of His life and the success of His life's work—how ought Christmas to be celebrated? Surely, not in feasting and rioting, not in gambling and wantonness. It ought to be spent in joyfulness that the Saviour has come; but there should be a personal effort to attain that purity of moral nature which Jesus brought into the world. And though by faith in His immaculate birth we cannot be made holy, we might, by a contemplation of it, be stimulated to go from the manger to the Cross, from the Infant to the Man Christ Jesus; from His sufferings in birth to His sufferings in death, where forgiveness of sin and purity of nature may be found THROUGH FAITH IN HIS BLOOD.

* * *



THE CLOSE OF THE YEAR.

TIME! Eternity! Things seen and temporal! Things unseen and eternal! Who can truly represent the relative value and importance of these? Comparison there is none; and the contrast is so great that a human mind cannot adequately conceive it.

There is about time and things temporal a bewitching influence which blind the perception and stupify the feelings to a proper apprehension of eternity and things unseen. They are present, these are away. We have *immediate* connection with the former, and the latter are at an apparent distance from us. At least so we think. But this is delusion. In fact, eternity is as near as time, and things unseen as things temporal. The only difference is, we do not feel the one as we do the others. Had we the faith which is of God, we should see and feel the things unseen and eternal *more* than those which are seen and temporal.

Even as Christians, we need earnest reminders of our danger, in reference to things of this transitory life. We are liable to sleep as do others. With the Judge at the door, and our endless destiny within a moment's distance from us, we are tempted to live as though time was unending, and here we had our continuing city; as though years, and months, and days, did not measure life, and in their revolution bring us to life's period.

We are on the eve of another year. 1870 is nearly gone! What of our duties in this year? Have they been performed to God's glory? What of our privileges? Have they been enjoyed to our happiness? Have we aimed at the fulfilment of the will of God? Have we sought to be holy as He has enjoined us? Are we more like our Divine Redeemer at the end than at the beginning? Are we more prepared for the will of God as it may be revealed unto us in the future?

Whatever is the record of the past year, let us not forget that life is nearer its close, that the things of eternity are nearer to unfold upon our vision. Let us hear the solemn exhortation of the Apostle, standing as we do with the transient of earth receding, and the abiding of eternity coming:—"But this I say, *brethren, the time is short*: it remaineth, that both they that *have wives* be as though they had none; and they that weep

as though they wept not; and they that rejoice as though they rejoiced not; and they that buy as though they possessed not; and they that use this world as not abusing it; for the fashion of this world passeth away." 1 Cor. vii. 29-31.

Thus the Apostle teaches us two solemn truths. First, that time is short; and secondly, that the fashion of this world passeth away. And then, on these two truths he founds several lessons for our practical improvement in respect both to time and the world. He does not teach us, that in order rightly to use time and the things of time, we must separate ourselves from them by ceasing to have anything to do with them. He teaches us that the solemn realities of eternity are more important than time; that as time is short and the world fleeting, and we are on the verge of leaving both, for our unending and unalterable destiny, our connection with the things of time and the world should be such as not in any way to affect our readiness and willingness to leave them. We may be connected with them, but not possessed of them or controlled by them. He teaches us that however close, dear, useful, happy, present things are to us, they are not to supersede our attention to the higher and more enduring things of eternity. Even earthly relationships—husband and wife; earthly sorrows, earthly joys, earthly business, earthly gratifications, are all to be so held, appreciated, and used, that when the time, which is short, shall have fully expired, and the world with its fashion has all vanished away, there will be no regret at leaving them, and no looking back with the wish to retain them; but the things of the eternal future will be entered into as the "better and the more enduring substance."

Christian brother, awake to a discernment of the signs of the times! Jesus is coming! He is nigh, even at the doors. Earthquakes, wars, the agitation of empires, the overthrow of dynasties, betoken His approach. Hearken! Do you not hear the rumbling of His chariot-wheels? Do you not see the streaks of His glory forshadowing His descent in the clouds? Be sober and watch unto the end. What manner of person ought ye to be in all holy conversation and godliness? Are you standing with your lamp trimmed and burning? Should He come like a thief in the night, before the final hour of this year, are you ready to greet Him? Would He see in you His own nature and image? Would the longing of your soul to see *the Bridegroom* be so intense, that every hour's delay would *only* deepen the intensity of your feelings, until with a holy *impatience* you cried out, "Come, Lord Jesus, come **QUICKLY!**"

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